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Relevance of Javanese Unen-Unen "Witing Tresna Jalaran Saka Kulina"in The Digital Era

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Abstract

"Witing tresna jalaran saka kulina"is a Javanese proverb that reflects cultural values and philosophies in social relationships, emphasizing how love or emotional attachment grows through repeated interaction and habituation. As communication habits increasingly shift to the virtual realm, this study examines whether the meaning of this proverb persists or undergoes transformation in the modern context. Using Hans Robert Jauss› reception theory, this research analyzes how people, especially the younger generation, understand and reinterpret this proverb in the digital era. Data were collected through a questionnaire and textual analysis of the novel Kadang Suriname Sanak Merapi, which illustrates the proverb›s relevance in both traditional and modern contexts. The results show that the proverb is still understood and considered relevant by the wider community, although its meaning has expanded to include digital interactions, such as frequent messaging and video calls, as new forms of "habit". This adaptation demonstrates the flexibility of traditional values in adapting to modern communication patterns. The study concludes that "witing tresna jalaran saka kulina"remains a significant cultural heritage, reflecting universal values about the importance of habit in building emotional closeness, even in the digital age.

Keywords: *witing tresna jalaran saka kulina; Javanese society; digital era.*

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Relevansi Unen-Unen Jawa "Witing Tresna Jalaran Saka Kulina"di Era Digital

Abstrak

"Witing tresna jalaran saka kulina"merupakan peribahasa Jawa yang mencerminkan nilai-nilai budaya dan filosofi dalam hubungan sosial, yang menekankan bagaimana cinta atau keterikatan emosional tumbuh melalui interaksi dan pembiasaan yang berulang. Seiring dengan semakin bergesernya kebiasaan berkomunikasi ke ranah virtual, penelitian ini mengkaji apakah makna peribahasa ini tetap ada atau mengalami transformasi dalam konteks modern. Dengan menggunakan teori resepsi Hans Robert Jauss, penelitian ini menganalisis bagaimana masyarakat, khususnya generasi muda, memahami dan memaknai ulang peribahasa ini di era digital. Data dikumpulkan melalui kuesioner dan analisis tekstual novel Kadang Suriname Sanak Merapi, yang menggambarkan relevansi peribahasa dalam konteks tradisional dan modern. Hasil penelitian menunjukkan bahwa peribahasa tersebut masih dipahami dan dianggap relevan oleh masyarakat luas, meskipun maknanya telah meluas hingga mencakup interaksi digital, seperti seringnya berkirim pesan dan panggilan video, sebagai bentuk baru "kebiasaan". Adaptasi ini menunjukkan fleksibilitas nilai-nilai tradisional dalam beradaptasi dengan pola komunikasi modern. Penelitian ini menyimpulkan bahwa "witing tresna jalaran saka kulina"tetap menjadi warisan budaya yang

penting, yang mencerminkan nilai-nilai universal tentang pentingnya kebiasaan dalam membangun kedekatan emosional, bahkan di era digital.

Kata kunci: *witing tresna jalaran saka kulina; masyarakat Jawa; era digital.*

Introduction

"Witing tresna jalaran saka kulina" is a popular Javanese proverb traditionally used in the context of love stories, especially in describing how love can grow over time through repeated interaction and habituation. In the past, this proverb was often quoted in traditional Javanese literature and cultural narratives to describe the gradual development of romantic relationships. However, in the modern era, especially among millennials and the younger generation, this proverb has also found its place in popular culture, such as in songs, movies and social media content. The paradigm shift of today›s youth who are more accustomed to instant and digital interactions has led to the reinterpretation of this proverb. Although the essence of the proverb remains, the medium used to form "habits" has evolved from physical interaction to digital communication, reflecting the changing dynamics of social relationships in the digital era. The phenomenon in love life when someone initially rejects love, but through continuous interaction, the love can be accepted and grows has become something that is considered commonplace, even a habit. Habits that have traditionally been a cultural value orientation need to be studied in line with the development of community culture. Especially in the era of globalization, culture and traditional values often undergo transformation during the era of globalization and rapid technological development. Many aspects of life have changed because of this, including the way people perceive this proverb. This is in line with (Robby Darwis Nasution 2017) that with the development of information and communication technology, everyone can easily access information around the world, so the influence of technology and communication can change perspectives and social interactions in society, the transformation of traditional cultural values is very important in the era of globalization.

Along with the development in the modern era, the proverb *"witing tresna jalaran saka kulina"* which is usually popular among Javanese people has rarely been heard used among young people. This can be caused by the social interaction of young people today occurs more through digital media and social media, which accelerate the introduction of new things and accelerate the relationship between people without having to interact directly and continuously. According to (Rut Kristina Hutabarat 2023) social media has a negative effect, namely distancing people who are close, and face-to-face interactions tend to decrease. Meanwhile, according to (Hamirul et al. 2022) the emergence of love can occur when you are used to someone›s presence. Therefore, "witing tresna jalaran saka kulina"may no longer be relevant in the context of relationships built quickly through online interactions that do not require habits or regular physical interactions. The changing patterns of life and social interaction in this modern

era raises a big question mark whether this Javanese proverb is still relevant and understood by the younger generation living today.

Technological advances, changes in the way of communicating, and cultural globalization play a large role in changes in the interaction of young people. Changes in the way of communication can be seen when in this modern era, communication occurs quickly and instantly, communication is usually done through social media so it is often temporary and takes a long time to develop. Of course, this is contrary to the concept of *"witing tresna jalaran saka kulina"*which emphasizes repeated interaction and habituation. In the influence of globalization, global culture brings a variety of new values and norms that may conflict or differ from traditional values as contained in the proverb. In his research, (Fatimah, Reza, and Sutari 2024) explains that as a result of cultural influences, awareness of Indonesian cultural values is decreasing. Similarly, the research (Mahaputra and Yamin 2023) states that access to information, especially the internet, can affect the views, values and life goals of the younger generation. Their perspective can change due to social interaction in the digital era. Compared to in-person and ongoing communication, the study found that social media allows for faster and broader communication. Then, the results show how technology has changed social dynamics, which can have an impact on the meaning and usefulness of the saying *"witing tresna jalaran saka kulina"*.

Not apart from the above phenomenon, this research also utilizes a literary sociology approach. Goldmann places literature as a dynamic historical product (Anwar 2015). This approach is relevant because it examines the relationship between a literary text, such as the novel Kadang Suriname Sanak Merapi, and the socio-cultural context that surrounds it. In this case, the expression *"witing tresna jalaran saka kulina"* is analyzed as a representation of social values that reflect the dynamics of human interaction in traditional and modern contexts. This proverb teaches the importance of good relationships between people in everyday life, whether in the family, community, friendship, or work environment. In the context of Javanese culture, the saying "*witing tresna jalaran saka kulina"* reflects how habit and repeated interaction can foster a sense of love or closeness to someone or something. This phenomenon is often found in social life and is in line with that experienced by Trisnah in the novel entitled Kadang Suriname Sanak Merapi by Fuji Riang Prastowo. The novel Kadang Suriname Sanak Merapi combines personal, historical, and cultural stories. The novel Kadang Suriname Sanak Merapi combines personal, historical, and cultural stories. The novel also tells the story of the Javanese who migrated to Suriname, then settled in the Netherlands and how it influenced the lives and identities of subsequent generations. In the novel, it is told that the main character, namely Trisnah, is a young child of Javanese descent who lives in the Netherlands. He has social pressure, identity conflicts, and bad personal experiences with his own culture, namely Javanese culture, so he rejects Javanese culture. However, after gaining experience working at Nederlandse Publieke Omroep (NPO), a Dutch state

television station, which made him cover various matters related to Javanese culture in the Netherlands, he became often in direct contact with Javanese culture through his work. In addition, he also often interacts with his co-workers who often discuss Javanese culture. This made him begin to realize the beauty and values of his own cultural heritage. The condition that Trisnah passed through reflects the concept in the saying *"witing tresna jalaran saka kulina"*, which means that habituation and constant interaction can foster a sense of love for their own culture. The story of Trisnah shows how habits and complicity can change perceptions and foster love despite initial incompatibility or rejection.

Trisnah›s character is also in accordance with today›s young people who are in the midst of global cultural influences in the modern era, allowing young people to start forgetting their own culture. As explained (Sahid 2019) in his research that the era of globalization can have an impact on the loss of one›s own culture or traditional values, local culture has lost its cultural contact or lost communication with the younger generation. In the midst of the era of globalization and the flow of information that continues to spread, many foreign cultures enter and are set as an example by today›s young generation, although they may not fit in. Meanwhile, traditional values are often pushed aside, which means they can be lost if they are not studied over time (Hamirul et al. 2022). This study aims to find out how the proverb *"witing tresna jalaran saka kulina"* is understood and relevant by the wider community in the current digital era, as well as to find out the changes in the meaning of the proverb in the modern era. Researching these proverbs provides insight into the way Indonesian society views relationships, especially in the context of closeness and social interaction.

Literature Review

"Witing tresna jalaran saka kulina" has been widely used in various contexts, from traditional Javanese literature to modern popular culture. As in the novel Kadang Suriname Sanak Merapi by Fuji Riang Prastowo, this proverb is used to describe the protagonist›s fondness for Javanese culture through repeated interactions and exposure. This reflects the proverb, where love or attachment grows through continuous habituation. In addition, in the lyrics of Javanese pop songs, such as *"Ora Ngganteng"* by Didi Kempot, this proverb is used to describe the process of falling in love through repeated encounters and shared experiences.

In contemporary popular culture, this proverb has also made its way into modern media. This proverb is also found in the song *"Tresnomu Jalaran Soko Kulino"* sung by Jilta Ozora. Similarly, on social media platforms, these proverbs are often used in content about relationships, especially those that develop through digital interactions. For example, the #witingtresno hashtag on TikTok has been used in more than 100 videos, where users use this proverb to explain their feelings or share experiences. Also, in modern movies, such as "Purple Hearts" aired on Netflix and directed by Elizabeth Allen Rosenbaum, which tells the story of Cassie and Luke who both don›t love each other but are involved in a fake

marriage, then over time, they come to truly love each other. These examples show how this proverb remains relevant in the context of modern relationships, where ‹habits› are not only formed through physical encounters, but also through intense and consistent interactions, both direct and indirect. While not all examples involve digital communication, the essence of this proverb is still evident in various forms of interaction, both traditional and modern.

The principle that habit and constant interaction can foster a sense of attachment is also found in various cultures in Indonesia. This shows that this expression has universal value as part of cultural heritage in social communication. For example, in Sundanese culture there is the proverb *"Asa jadi rasa, rasa jadi tresna"*, which describes how togetherness can foster a sense of comfort and then develop into love or emotional attachment. Also, in Minangkabau, there is the proverb *"Alah bisa karena biasa"*, which emphasizes the importance of habit in shaping ability and attachment to something. A similar concept is also found in Bugis/Makassar culture with the principle of *"Sipakatau, sipakalebbi, sipakainge"*, which emphasizes how the habit of respecting, honoring and reminding each other can create close social relationships. Meanwhile, in Indonesian itself there is the proverb "Tak kenal maka tak sayang", which has a similar meaning to *"witing tresna jalaran saka kulina"* namely that love or attachment arises through constant interaction.

This research will also provide insight into how Javanese culture remains relevant and can synergize with other cultures in Indonesia. The diversity of responses or responses of a person in the understanding of reading this literary work will be born the diversity of the reader›s knowledge. Then, the relationship of the proverb *"witing tresna jalaran saka kulina"* with literary works was also revealed in the research (Afifah and Sari 2022) described as the bitterness of the main character in living the destiny of the character›s life in the novel Hati Sinden, while this proverb is also used in the novel Hati Suhita to describe the despair and patience of the main character in facing domestic problems. Then in the research (Setyorini and Pramudiyanto 2023), culture can be in various ways, one of which is to study and explore Javanese idioms through Cerkak "Kidung Tresna"which has various expressions that can be implemented in everyday situations and life, one of which is paribasan (*witing tresna jalaran saka kulina*). In addition, research (Day and Wieringa 2024) in Philological Encounters shows how Javanese literature can be analysed with contemporary theoretical approaches, highlighting the relevance and transformation of the proverb meanings in a modern context, especially in the face of social and cultural changes in the digital era. Another study by (Widodo et al. 2023) also examined how virtual interaction plays a role in maintaining local cultural values, showing that despite the shift in communication media, traditional values can still thrive through contextual adaptation in the digital era. In addition, research by (Dewi 2024) examines the practice of 'sambat' among Javanese youth, a verbal act of jokingly sharing grievances that has become increasingly visible in recent years. This practice involves the use of Javanese language mixed with

non-linguistic comedic touches to express collective identity, demonstrating how traditional elements can adapt and remain relevant in contemporary cultural dynamics

Meanwhile, research by (Intang 2023) highlighted the representation of the form and value of local wisdom in the pantun seloka of the West Kotawaringin community using Roland Barthes› semiotic theory. The findings show that traditional cultural values are still maintained even though the medium of delivery has changed. This research is similar to that conducted by (Yenrizal and Sirozi 2024), who explored environmental wisdom in Uluan pantun from the perspective of symbolic interactionism. Both studies show how oral traditions remain relevant in modern society, even though the social context has changed.

Furthermore, research by (Oktiana 2015) discussed the theme of love in Javanese cerkak with a structural approach. Although the study discusses social relationships in Javanese literature, its approach is different from this research on the proverb 'witing tresna jalaran saka kulina', which uses Hans Robert Jauss› reception theory to explore how modern readers understand and reinterpret the proverb witing tresna jalaran saka kulina in the digital era.

These studies show that cultural values and local wisdom can survive despite changes in the way messages are communicated and delivered. However, these studies still focus on structural or semiotic analyses, without addressing how today›s young generation understands and reinterprets proverbs in the digital era. Therefore, this study fills the gap by using a reception theory approach to examine how the meaning of the proverb witing tresna jalaran saka kulina evolves with changes in communication media and social interaction patterns of modern society.

This study uses Hans Robert Jauss' reception theory to analyse readers' responses to literary texts. Reception theory discusses how the reader receives a literary work after reading (Jannah and Nugroho 2021). As Jauss thought, literary works are not objects that stand alone offer the same view to every reader in every period. This reader response according to Jauss can be studied from the perspective of the horizon of hope. The true Horizon of Hope only talks about how a literary work should be valued and interpreted when it appears, but it does not end with the establishment of its meaning. This theory emphasizes the importance of social and historical context in understanding the meaning of the text (Rusdi 2023) . Social elements in literary works often describe economic, political, and social issues related to the daily life of the reader. This theory also pays attention to how the text has meaning to the reader and in what situations the text is meaningful to the reader (Iser 1987). Thus, this study will analyze the Kadang Suriname Sanak Merapi to reveal how the story reflects the social and cultural dynamics of modern society.

Research Methods

This study uses qualitative methods and a sociology of literature approach to analyze the relationship between literary texts and the socio-cultural context surrounding them. According to (Irma 2017), the sociology of literature approach

can be used to consider, understand, and assess social issues in literary texts. Specifically, this approach is used to examine how the novel Kadang Suriname Sanak Merapi reflects the dynamics of human interaction in both traditional and modern contexts, particularly in the digital era. By focusing on the proverb ‹witing tresna jalaran saka kulina›, this research explores how social values and cultural norms are represented and reinterpreted in the novel. Novels are literary works that directly show various aspects of social structure, family relationships, class conflicts, and so on (Purnamasari 2021).

The data were analyzed using Hans Robert Jauss› reception theory, which emphasizes the role of the reader›s experience and social context in interpreting literary texts. This approach allowed us to explore how the younger generation understands and reinterprets the proverb ‹witing tresna jalaran saka kulina› in the context of digital interactions. By focusing on the ‹horizon of expectations,› we examined how respondents› personal experiences and social backgrounds influenced their interpretation of the proverb, particularly in relation to modern communication patterns such as social media, instant messaging, and video calls.

The data in this study were collected through a questionnaire distributed to 50 respondents, consisting of 87.7% female and 12.3% male participants, aged between 18 and 40 years. As many as 76.9% of respondents came from Javanese cultural backgrounds, while the rest came from outside Javanese culture. Respondents are students, workers, and college students who actively use social media, making it relevant to the research context in the digital era. The questionnaire included open-ended questions designed to explore respondents› understanding and interpretation of the proverb ‹witing tresna jalaran saka kulina› in the context of modern relationships and digital interactions. Additionally, textual analysis was conducted on the novel Kadang Suriname Sanak Merapi to examine how the proverb is represented and how it reflects social and cultural dynamics.

Results and Discussion

This research uses Hans Robert Jauss›s theory of reception to explore and examine how the proverb ‹witing tresna jalaran saka kulina› is understood and interpreted by the wider community, especially the younger generation, in an evolving social and cultural context. Jauss (1982) in his book Toward an Aesthetic of Reception explains the urgency of the reader›s experience and social context in understanding a text. The following is an analysis of the proverb *"witing tresna jalaran saka kulina"* using Jauss theory of reception by looking at how the background of social change, culture, and technological advances affect perception and meaning;

Understanding and Relevance of The Proverb

Responses related to understanding related to the saying *"witing tresna jalaran saka kulina"*based on the results of the questionnaire showed that 92% of respondents had heard or read the saying *"witing tresna jalaran saka kulina"*. Not much different, 86% of respondents understood the meaning of the saying *"witing tresna*

jalaran saka kulina"as "love grows out of habit". Furthermore, the explanation of the respondents about the meaning of *"witing tresna jalaran saka kulina"*is related to the relevance of this proverb to their lives in the modern era. When asked to rate the relevance of this saying in the digital era, respondents indicated a diversity of responses. In Jauss›s thinking, the diversity of responses or reader responses to literary works is what is called the aesthetic of reception. Therefore, it is not surprising that there are various responses that produce different perspectives on certain phenomena, showing how each reader gives new meanings according to their respective experiences and contexts (Erwhintiana and Fitriani 2021). About 60% of respondents feel this saying is still relevant to their lives in this modern era, while the rest feel it is less relevant to the current context. This can be seen from the statements of several respondents, namely Halimah, Azizah, and Nicholas, among others, as follows;

> *"In an arranged marriage or a relationship that begins with an introduction through family or friends, love may not appear immediately. However, after often being together and understanding each other, love can develop"*

> *"In a family context, a person may feel that love for family members grows over time, due to the habit of supporting each other and being close to each other."*

> *"Very relevant. I feel closer to my friends because we often hang out and do chores together."*

The responses of the respondents above show that the relevance of the saying *«witing tresna jalaran saka kulina»*greatly affects a person in living their daily lives in various aspects. This saying is not only relevant to the love life between individuals, but also the feeling of love for something like the statement of Ananda and Naufal as respondents:

> *"Relevant, I have experienced love because I am accustomed to a subject at school, namely sports lessons."*

> *"At first I was not very interested in some activities, such as cooking, writing, or gardening. However, after doing it regularly, I was able to start loving the activity."*

Interest and liking can be one of the benchmarks to increase one›s motivation in doing an activity with a sense of pleasure. In addition, some respondents gave reasons in detail that the saying *«witing tresna jalaran saka kulina»*is not relevant to everyday life. Of all the irrelevant answers, there was only one respondent who gave reasons why the saying is irrelevant to everyday life.

Furthermore, some respondents responded that the saying *«witing tresna jalaran saka kulina»*is still relevant. Although forms of social interaction have shifted towards digital, the basic principle that habits or frequency of interaction can foster love still holds true. One of the respondents, Zevran, stated:

> *"Although we often communicate through social media, the intensity and frequency of communication can build closeness and foster feelings of love, just like the habit of meeting physically in the past."*

This view suggests that although the media and forms of communication are

changing, the basic principles associated with habit and repetition in shaping the feeling of love are preserved. Familiarity built through repeated interactions on digital platforms can foster feelings of emotional attachment, similar to hands-on experience in an offline context.

> *"Because witing tresna consequences of kulina knows no time limits and can happen to anyone."*

Based on the above quote, one of the respondents, Yuli, supported Zevran›s statement that relationships can change quickly, but for those who are able to maintain a routine and habit of communicating, love can grow stronger. Later, the understanding of young people in interpreting the saying *"witing tresna jalaran saka kulina"*also experienced a deepening of views. This can be seen through the statement of Marshanda, which is as follows:

> *"I find the phrase ‹witing tresna jalaran saka kulina› hugely relevant to the novel (Kadang Suriname Sanak Merapi). A love story that develops not from a short meeting, but from habits and daily routine. Gradually, the feeling of love for Culture emerged because they often talked about Javanese culture and shared experiences."*

Basically, every human being has different views, feelings, and experiences. The following is a response from one of the respondents, Fendi, related to the saying *"witing tresna jalaran saka kulina"*which is not relevant to everyday life:

> *"It›s irrelevant, because I›ve never experienced that. I get bored easily when doing something, so the ‹habit› often makes me bored and want to finish it immediately."*

Generational differences also affect how a person views the understanding of things. Based on Jauss›s view, every reader›s reading from time to time will experience changes in the horizon of his expectations in a literary work. However, the useful horizon of hope Awakens the reader›s old memory both the old and fixed horizon of hope and the horizon of hope that changes according to the period of his day.

Change of meaning and adaptation in the context of the younger generation

The younger generation tends to adapt the meaning of *"witing tresna jalaran saka kulina"*according to their reality and experience in the digital era. Based on the questionnaire data, the younger generation sees this maxim more in the context of digital interactions. As many as 75% of respondents under the age of 30 associate this saying with frequent and intense online interaction habits, such as sending messages every day or making *regular video* calls. It is considered a new form of "habit"that can foster love or attachment. One respondent, Qaswari, revealed that:

> *"Relationships in the digital era are built more from the habit of communicating online. Despite not meeting in person, frequent communication makes feelings even deeper."*

The saying *"witing tresna jalaran saka kulina"*has expanded its meaning from a physical habit to a digital habit, demonstrating the flexibility of

interpretation based on a changing social context. Jauss›s approach of the reader›s expectation horizon is particularly relevant here. The younger generation has different expectations of relationships and love. As the opinion of one of the respondents, Earlene, the following:

> *"There is a shift in meaning, I think. In the past, ‹custom› meant meeting and interacting directly. But now, digital interactions such as likes, comments, or replies on social media are already considered a form of habit that can foster likes, even love."*

Based on the above quote, it can be analyzed that the younger generation may see that habits no longer have to be physical meetings, but habits of interacting consistently, such as texting each other every day, commenting on social media, or playing online games together. For them, love can still grow from repetitive routines and interactions, it›s just that the medium has changed. Similarly, what was expressed by Qaswari as a respondent:

> *"Yes, the younger generation interprets this expression in a digital way. They feel close through online communication, not just from in-person meetings."*

The quote above explains that the younger generation interprets *"witing tresna jalaran saka kulina"* no longer in the context of physical encounters, but through the digital experiences they live. The younger generation sees *‹witing tresna jalaran saka kulina›* in a digital context. This change in meaning also has an impact on the adaptation of the younger generation from frequent online interactions as important as the habit of meeting in person. Pramudya, one of the respondents, said:

> *"It seems that yes, because my 12-year-old sister thought that the phrase had the meaning "if it is love, then it will get used to it""*

Based on the above quote, this change in meaning also occurs in understanding the meaning of the proverb *"witing tresna jalaran saka kulina"* itself. Sometimes the younger generation expands the meaning other than due to lack of knowledge related to language but also makes it easier for the meaning to be more instant to be implemented. Not only that, the media that bridges one›s acquaintance with other strangers is also facilitated by technological advances to be completely online, this can be seen from the statements of Endang and Marshanda who are respondents, including the following:

> *"The use of dating apps like Tinder or Bumble, where two people can get to know each other and interact intensely for a few days or weeks, then decide to meet in person. In this context, "kulina" is created quickly through intense digital interaction."*

> *"The younger generation now tends to be more pragmatic. The expression ‹witing tresna caussana saka kulina› is often considered old-fashioned because they are used to more instant and fast relationships. For example, many young people who start a relationship from dating apps and in a short time they feel fit, without the need for regular interactions for a long time."*

From the above statement, all interactions carried out by the younger generation are almost entirely turned into online. The younger generation knows that interest and liking can come from usually meeting and chatting in online media, but without taking a long time to change the habit of communicating online into liking. This is in line with Jauss› view that the reader›s experience and social context influence their interpretation of the text. In this case, *"witing tresna jalaran saka kulina"*is reinterpreted in the context of social media, where "need"is interpreted as repeated digital interactions. The younger generation tends to be able to understand "kulina"as an interaction that occurs in the digital world.

Transformation of cultural values and relevance

In addition to the context of romance, the saying *"witing tresna jalaran saka kulina"*is also found relevant in the cultural context. Based on the results of the questionnaire, 65% of respondents indicated that they are aware of the cultural values contained in this saying, especially in terms of appreciating and loving their own culture after being constantly involved or exposed to it. For example, some respondents admitted that they began to love Javanese culture after being frequently involved in cultural activities or exposed to cultural elements. Some respondents shared their experiences related to changes in views or love for culture after continuous contact with culture. As Zevran and Ananda put it:

> *"At first I didn›t really love my culture, but after participating in events a lot and understanding more deeply, I began to love her."*

> *"Ever, I used to be hard to practice karawitan, but the more I practiced and lived I became in love with karawitan."*

Based on the quote above, a sense of reluctance and indifference that is done continuously will foster interest and a sense of liking subconsciously because it has been accustomed. This is in accordance with the story of the character Trisnah in the novel Kadang Suriname Sanak Merapi by Fuji Riang Prastowo, Trisnah is the main character in the novel who is described as a woman of Surinamese descent who lives in the Netherlands and uses Western style for her daily life, initially she hates her own culture, Javanese culture, because it is considered laun began to appreciate Javanese culture after repeatedly interacting with him through his work and environment. The following is an excerpt from the novel Kadang Suriname Sanak Merapi by Fuji Riang Prastowo related to changes in views or love for culture after continuously intersecting with Javanese culture:

Alon-alon aku bisa seneng karo kanca-kanca kang seneng guyon lan grapyak tenan karo kabeh wong. Sanajan kabeh lair lan gedhe neng Walanda, aku ora ngrasa kerja karo wong Landa. Iki kapisan aku ngrasa kaya ngene. Wong Landa iku dhasare ora nyenengake, galak, pokil, lan ora duwe subasita. Aku kaget menawa Renske lan Frank kang duwe getih Landa luwih akeh, pawakane ya jan tus Landa ananging atine luwih kaya wong Jawa. Aku isin amarga aku wong Jawa nanging wis lali Jawane. Aditya is also very nice. She was also friendly even though I was bitter with her. I can now love my work.

Ing jero atiku, aku wis niyat temenan menawa bisa mulih Jawa kanggo gawe pawarta bab kabudayan Jawa. Simbah Soedinah, mesthine seneng ora eram."

The above quote is in line with Jauss› theory, which emphasizes that readers› understanding of text is strongly influenced by social context and their personal experiences. In this case, although the medium of interaction has changed from physical to digital, the value of habit in cultivating love persists. The responses of respondents who have read the novel Kadang Suriname Sanak Merapi by Fuji Riang Prastowo also strengthen the understanding related to the saying *"witing tresna jalaran saka kulina"*, expressed by Mufida and Sawuka as follows:

> *"I find the phrase ‹witing tresna causa saka kulina› hugely relevant to the novel. A sense of love that develops not from a short meeting, but from habits and daily routine. Gradually, the feeling of love arises because Trisnah often interacts and intersects with Javanese culture."*

> *"I have read the novel. The story in the novel is about the closeness that develops because of the habit in line with the phrase ‹witing tresna kasalan saka kulina."*

Based on the explanation and elaboration, it can be concluded that each reader has a different impression of the novel he is reading. Of course, in this case, it is influenced by the aesthetic distance possessed by the reader. Readers who have read the novel receive a well-related understanding of the proverb *"witing tresna jalaran saka kulina"*which is closely related to Javanese culture.

Moreover, this proverb is not only relevant in the context of romantic relationships, but also in how a person can love and appreciate his own culture after constant exposure to it. Other experiences are also shared by Sahrul and Dian:

> *"Yes ever. I used to not like The Song Song Song because I think it›s less cool, but after hearing it often, now I like it because every song has a good meaning and the tone is also beautiful."*

> *"My friend who at first was not too interested in Javanese culture may gradually start to like the culture because he is often involved in Javanese cultural events, listening to gamelan music, or even learning Javanese."*

The quotes above can be concluded that if someone has been involved in the learning process or often watch cultural performances, they can begin to understand the beauty and philosophy contained in the art, and eventually fall in love with the culture itself. A similar thing was also found in one of the respondents, Endang, among others as follows:

"After I constantly heard and used the Javanese language in everyday communication in the family or community, I began to realize the beauty and tenderness in speaking Javanese, especially in polite and respectful interactions."

Based on the data above, along with frequently communicating with family or environment that uses Javanese, someone may begin to like and appreciate the uniqueness and richness of vocabulary in the language. Gradually, the younger generation began to use Javanese more often in conversation and feel more connected to their cultural identity and values.

Digital interaction as a new form of "Kulina"

Most of the respondents by 75% of the results of the questionnaire identified that digital interaction can be considered a new form of "*kulina*"or a habit capable of cultivating love. In this context, "*kulina*"which originally referred to the habit of repeated physical encounters is now reinterpreted in the form of intense and continuous digital interactions. Respondents noted that although there are no physical encounters, the frequency and intensity of digital communications, such as chats, video calls, and instant messaging, can create feelings of attachment and even love. One of the respondents, Halimah, explained:

"In the digital era, ‹kulina› can mean communicating frequently online. Despite not meeting in person, a sense of love can grow from this digital habit."

This statement shows that habits in the digital context retain the same essence as physical habits, namely fostering emotional closeness through repeated interactions. Although the medium of interaction has changed from face-to-face meetings to digital communication, the principle that the habit of cultivating love remains. A similar response from one of the respondents, Hamizah, was as follows:

"I tend to interpret "kulina"or habit as the frequency of digital interaction. They may feel closer or fall in love faster because of frequent communication through social media, chat, or video calls, without the need to meet in person often. This expression remains relevant, but the habitual medium has changed from physical to digital."

The concept of "concretization"in the reception theory of Hans Robert Jauss provides an in-depth explanation of this phenomenon. "Concretization"refers to the process by which readers or users interpret and fill in the meaning of a text or proverb based on their personal experience and social context. In this case, the saying *"witing tresna jalaran saka kulina"*is adapted by the younger generation who are more familiar with digital technology, where the habit of interacting online has become an integral part of their social life.

"Couples who are in different cities or countries can still maintain their relationship with a high intensity of digital communication, such as video calls every day or chats throughout the day. They interpret "kulina"in this digital form as the basis of their relationship."

The quote above is a response from Dean as a respondent. Based on the above quote, the younger generation tends to fill in the meaning of the proverb "*witing tresna jalaran saka kulina"*through their digital experience, the respondents indicate that the principle of habit as the basis for the formation of feelings of love remains relevant, although the form of the habit has changed. In addition to digital experiences, the interaction of the younger generation online also has an impact on how social interactions are. Here is the opinion of Naufal as one of the respondents:

"There are young people who interpret "kulina"in the context of a community or social group. The habit of gathering in a particular community can foster a sense of love, not only for the individual, but also towards the same goal or mission."

This shift from physical to digital mediumship reflects ongoing cultural and

social adaptation. Social interaction is no longer limited to physical spaces but extends to digital spaces, where the intensity and frequency of digital communication can play an equally important role in building emotional connections.

> *"Although "kulina"here no longer means the habit of meeting in person, but the habit of communicating online can still grow love."*

The quote above is a response from Halimah as a respondent. Despite changes in the way habits are formed and practiced, the essence that habits can foster love is maintained. This adaptation demonstrates the flexibility of the concept of "*kulina*"in the face of changing times and technologies, and how traditional values can transform to remain relevant in a modern context. It also reflects that, regardless of the medium used, emotional closeness and deep attachment are still highly dependent on the intensity and habits of the interaction, whether in physical or digital form.

Global cultural influences and social dynamics

Respondents also said that globalization and social media have brought new values that sometimes conflict with traditional values such as those contained in *"witing tresna jalaran saka kulina"*. Some respondents felt that although social media accelerated relationships, the depth and quality of relationships remained dependent on repetitive habits and routines. This suggests that, despite the influence of global culture and technology, the basic values of social interaction and habits remain important in building meaningful relationships. For example, the responses from Victor and Fia, who are the respondents, include the following;

> *"Although social relationships are often initiated and nurtured through social media, but to cultivate deep feelings, communication and interaction habits are still necessary."*

> *"Social relationships by meeting in person will still be needed to foster mutual affection. But communicating through social media can temporarily replace it."*

This shows that even though technology introduces new ways of interacting, the basic principles of *"witing tresna jalaran saka kulina"* are still relevant. In the context of Jauss›s reception theory, this suggests that readers (or social media users) continue to reinterpret texts (or traditional maxims) in their own social context and experience, generating new meanings relevant to their reality. The speed of technology also affects the younger generation, all things become faster and easier.

"I see that the younger generation may pay less attention to habits in relationships, they prefer speed to developed closeness."

The quote above is a statement from Ardhana who is one of the respondents. It can be seen that instant and fast relationships dull the sensitivi ty of the younger generation regarding the intensity and quality in a relationship and interaction that is woven among individuals. Because in essence, even though the world is developing but in terms of Social must understand deeply or get used to the person, so that direct interaction will foster positive responses.

END OFN

The proverb *"witing tresna jalaran saka kulina"* plays an important role in Javanese communication and social interaction. It is a reflection of a philosophy of life that emphasizes the importance of habit and repeated interaction in building emotional attachment.

This research shows that the Javanese proverb *"witing tresna jalaran saka kulina"* remains relevant in the digital era, although it has undergone a transformation in meaning. Through Hans Robert Jauss› reception theory, it is shown that the younger generation adapts the meaning of the proverb in the context of digital interaction, where habits and repeated interactions through social media such as the use of short messages and video calls can build emotional closeness.

"Witing tresna jalaran saka kulina" has an important function in human communication in Java, not only as a guardian of cultural values, but also as a guide in building deep social relationships. The proverb contributes to various fields, from education to media, by conveying moral messages and a rich philosophy of life.

Overall, this research shows that *"witing tresna jalaran saka kulina"* remains viable and relevant in the digital era. The transformation of its meaning shows the ability of local culture to adapt to the times without losing the essence of the values it contains. This proverb not only survives as a cultural heritage, but also as a reflection of universal values about the importance of habits in building closeness and love.

Thus, this research reinforces the importance of maintaining and adapting traditional values in a modern context, while still respecting the essence of the proverbs.

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Emotional Branding in Joongla: A Marketing Communication in Indonesian Gastronomic Restaurant

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Abstract

Indonesia has 3,259 culinary specialties and 10,900 medium to large-scale food and beverage businesses, reflecting the high level of competition in the culinary industry. Changes in consumer behavior that increasingly prioritize experiences create opportunities for gastronomic restaurants to strengthen their brand identity. This research focuses on Joongla as a gastronomic restaurant that applies emotional branding in its communication strategy. The emotional branding used in this research refers to Marc Gobe's (2005) theory, which includes connection, sensory experience, imagination, and vision. Through a qualitative case study approach, this research analyzes the application of emotional branding at Joongla using interviews, observation, documentation, and literature study. As a gastronomic restaurant with a unique positioning, Joongla prioritizes emotional bonds over its product attributes. The fun dining session and hospitality humanist approach showed that Joongla builds long-term emotional attachments with its customers, makes the sensory experience the principal value, builds customers' imagination through physical media and storytelling, and consistently conveys its vision. This research provides insights into how emotional branding has increased consumer loyalty and encouraged word of mouth as an organic promotional strategy. Furthermore, this research confirms that strong emotional connections can attract and retain consumers, especially if cultural values are integrated into the branding strategy.

Keywords: *Emotional Branding; Marketing Communication; Word Of Mouth; Brand Loyalty; Indonesian Gastronomy; Joongla; Dining Experience; Food Communication*

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Emotional Branding pada Joongla: Strategi Komunikasi Pemasaran di Restoran Gastronomi Indonesia

Abstrak

Indonesia memiliki 3.259 kuliner khas dan 10.900 bisnis makanan dan minuman berskala menengah hingga besar, mencerminkan tingginya tingkat persaingan di industri kuliner. Perubahan perilaku konsumen yang semakin mengutamakan pengalaman menciptakan peluang bagi restoran gastronomi untuk memperkuat identitas mereknya. Penelitian ini berfokus pada Joongla sebagai restoran gastronomi yang menerapkan emotional branding dalam strategi komunikasinya. Emotional branding yang digunakan dalam penelitian ini mengacu pada teori Marc Gobe (2005), yang mencakup hubungan, pengalaman pancaindra, imajinasi, dan visi. Melalui pendekatan studi

kasus kualitatif, penelitian ini menganalisis penerapan emotional branding di Joongla dengan metode wawancara, observasi, dokumentasi, dan studi pustaka. Sebagai restoran gastronomi dengan positioning unik, Joongla lebih mengedepankan ikatan emosional dibandingkan atribut produk yang dimiliki. Sesi fun dining dan pendekatan hospitality humanis yang dilakukan menunjukkan bahwa Joongla membangun keterikatan emosional jangka panjang dengan konsumennya, menjadikan pengalaman pancaindra sebagai nilai utama, membangun imajinasi konsumen melalui media fisik dan storytelling, serta secara konsisten menyampaikan visinya. Penelitian ini memberikan wawasan mengenai bagaimana emotional branding terbukti tidak hanya meningkatkan loyalitas konsumen, tetapi juga mendorong word of mouth sebagai strategi promosi organik. Selain itu, penelitian ini menegaskan bahwa keterikatan emosional yang kuat dapat menjadi strategi efektif dalam menarik dan mempertahankan konsumen, terutama jika nilai budaya juga diintegrasikan ke dalam strategi branding.

Kata kunci: *Pencitraan Merek Emosional; Komunikasi Pemasaran; Dari Mulut ke Mulut; Loyalitas merek; keahlian memasak Indonesia; Joongla; pengalaman makan; komunikasi makanan*

INTRODUCTION

Emotional branding has become an important topic in various studies, especially in the context of brand communication strategies. Various studies have explored the role of emotional branding in media, communications, and other industries (Permanasari, 2022). Agatha & Swarnawati (2024) examined how Netflix Indonesia fosters emotional connections through its Instagram account, @netflixid, highlighting the role of social media in increasing brand loyalty and user engagement. Similarly, Yusriana et al. (2019) investigated the representation of emotional branding in South Korean tourism gimmicks, focusing on the drama Winter Sonata, which effectively built an emotional connection to support city branding initiatives. Emotional branding has also been recognized as a powerful strategy in advertising. Revias et al. (2020) analyzed Mizzu's Khong Guan Face Palette campaign, while Setiawan et al. (2023) explored the emotional branding strategy behind Teh Botol Sosro's packaging design. Both studies underscore how brands leverage emotional connections to create lasting impressions based on the core principles of emotional branding. In addition, emotional branding has been widely researched in various industries, including fashion, cosmetics, advertising, city branding, and even dental clinics. Unfortunately, until now, there is still no research that specifically discusses the application of emotional branding in the context of culinary businesses, especially from a gastronomic point of view. Given the importance of emotional experiences in consumer decision-making, previous research suggests that emotional branding has excellent potential for success in other fields of business.

Increasingly fierce competition in the industry encourages businesses to develop strategic marketing strategies. The success of a marketing strategy depends heavily on the brand's strength (Hubert K in Santoso & Ardiyansyah, 2023). Branding is important in building relationships with audience perceptions, emotions, and feelings. The emotional aspect can build a psychological bond between brands and consumers, more than just the product's functional value. Emotions and consumption affections are

central feelings in consumer behavior (Mei et al., 2025). To influence consumer behavior, marketers will generally use one of three communication styles, namely (1) emotional branding, which focuses on building an emotional understanding of the product; (2) functional branding, which highlights what is offered; and (3) rational marketing (Mistry et al., 2024). Emotional branding focuses on creating meaningful connections related to a person's lifestyle and experiences, fostering an emotional bond between the person and the issue (Manohar et al., 2023). The main goal of emotional branding is to trigger feelings such as happiness, anger, or calmness in the audience, creating a deep emotional connection (Delbaere et al in Mistry et al., 2024).

Many culinary businesses struggle to establish a strong brand image, which hinders their competitiveness (Utami, 2021). Consumer behavior and needs in the culinary industry have shifted from fulfilling basic needs to seeking experiences, insights, or fulfilling job demands (Ariyanti, 2023). This shift is reflected in consumers' increasing knowledge, which affects how they choose dishes and food needs. In the culinary industry, there is something called gastronomy, which emphasizes creating an immersive experience when enjoying a meal. Many people seek gastronomic experiences because of their uniqueness, not because of the luxury of the restaurant or the variety of menu options available (Nugraha & Sumardi, 2019). Gastronomy encompasses cultural, historical, and environmental descriptions of where, when, why, and how food is served and consumed (Nugroho & HD, 2020).

Bandung is famous as a Culinary City that continues to present various culinary innovations and increasingly prioritizes the consumer experience. Bandung has a large proportion of the creative economy, especially in the culinary sub-sector (Iskandar in Wahyono et al., 2023). Through improving creative innovation, capital structure, supply chain management, strengthening brand image, and creating value chains, the culinary sector in Bandung can achieve competitive advantage and support regional economic growth (Wahyono et al., 2023). The concept of restaurants in Bandung continues to experience rapid development, no longer relying solely on serving a la carte or set menus as before. One of the more popular concepts is omakase, initially introduced by Chef Tatemukai of Kinokawa in the early 2000s (Soemantri, 2023). Unlike casual dining restaurants, the omakase concept offers a more formal and intimate atmosphere, emphasizing the customer experience, as practiced by Joongla.

Table 1. List of 8 best fine dining restaurants in Bandung

Name	Description	Location	*Followers* Instagram
Joongla	Indonesian gastronomy with a modern twist, creating a unique experience for fusion cuisine lovers	Sukajadi Street No.148-150, Bandung	25.382

Jung Chan Dining	The first Korean fine dining restaurant in Indonesia specializing in fermented ingredients	Bukit Pakar Timur Street No. 76E, Bandung	21.254
MMBS (Mari Merangkai Bunga Seroja)	The restaurant serves Sundanese fine dining with a modern concept and has a special menu of Betawi dishes	Pelesiran Street No. 28, Bandung	18.253
Altero Bistronomi	With a classic European atmosphere, this restaurant can create a romantic fine dining experience	Cipaganti Street No. 38, Bandung	9.387
The 18th Restaurant & Lounge	The restaurant offers stunning views from its rooftop location, along with steak and grill specialties	Gatot Subroto Street No. 289, Bandung	8.262
Plataran Bandung	Focuses on serving carefully curated international heritage cuisine with an elegant ambiance	Diponegoro Street No. 27, Bandung	7.672
Monomono	Nikkei concept restaurant that combines Japanese-Peruvian delights plus Argentinian Grill flavors	Dr. Setiabudi Street No. 430, Bandung	7.023
Cerita Meja Makan	The restaurant emphasizes exceptional omakase desserts while presenting a unique main course menu	Talaga Bodas Street No. 64, Bandung	557

Source :Data processed by researchers ,based on What's New Indonesia ,December10 th2024

Among the eight best fine dining restaurants in Bandung, Joongla has the most Instagram followers, although their concept is a fun dining experience, which is more akin to omakase. Joongla focuses on the limited access to local culinary archives, the low awareness of middle-class urbanites about the impact of consumption patterns, and the lack of space for discussion about Indonesian gastronomy. Joongla offers a sensorial experience through Indonesia's gastronomic diversity to address this. As Indonesia's first fun dining restaurant with a storytelling approach, Joongla emphasizes in-depth research and quality presentation of every dish. Besides operating in Bandung, Joongla actively collaborates in major cities to introduce Indonesian gastronomy. Joongla also got recognition from foreign media, where Joongla was featured in Malaysian Airlines and SEA News Today. Joongla believes that collaboration between the government, private sector, academics, and communities can help the younger generation recognize Indonesian gastronomy as one of the nation's strengths.

Consumer loyalty is now determined by product quality and the brand's ability to build emotional connections. Gastronomy focuses on taste and texture and explores the history, traditions, and cultural values associated with food consumption (Sutrisno, 2024). Gastronomy focuses on food culture,

which allows consumers to explore various traditions through gastronomic culinary experiences (Sormaz, Akmese, Gunes, and Aras in Sutrisno, 2024). This experience creates a deep impression, as realized by Joongla through its restaurant concept. Despite Joongla's exclusive appeal in gastronomy and storytelling concepts, efforts to execute practical branding innovations remain their priority.

When viewing the phenomenon of consumers who increasingly prioritize experiences in enjoying culinary, researchers present the theory of emotional branding from the thoughts of Marc Gobe (2005) as a basis for understanding Joongla's branding activities. Emotional branding creates emotional connections that connect products with individual consumer experiences (Balaji in Permanasari, 2022). Emotional branding is seen as a brand promise to consumers, which allows them to enjoy the world created by the brand. The researcher reviewed emotional branding on Joongla through four main pillars: 1) Relationship, 2) Sensorial experience, 3) Imagination, and 4) Vision.

Changes in consumer behavior have made emotional branding a key element in marketing communication strategies. In a gastronomic restaurant like Joongla, emotional branding can strengthen emotional connections with consumers. Emotional branding encourages consumer loyalty and is an effective medium to promote Indonesia's rich local cuisine. The emergence of experiences and emotions when consuming a brand reflects the development of marketing today, where transactions are not only limited to products (Pravitaswari in Rachmah & Madiawati, 2022). This research focuses on how emotional branding is carried out by Joongla as an effort to build brand loyalty. In addition, this research also aims to analyze the marketing communication strategies that Joongla applies to strengthen emotional branding. As a business in the gastronomy sector closely related to experience and culture, Joongla is an ideal example to analyze the role of emotional branding as a marketing communication strategy. Gastronomy serves as a fulfillment of consumption needs and a means of cultural expression and local identity with emotional value for consumers. Gastronomy and culture strongly support the tourism sector, acting as key industry elements (Yubianto, 2023). Since the emotional branding approach is rarely applied in the gastronomy sector, this opportunity can be utilized to build competitiveness and increase appreciation for Indonesia's local culinary culture in domestic and international markets. In the context of creative industries and culture-based tourism, emotional branding can create a more immersive and meaningful consumer consumption experience. This approach enhances the innovation of marketing communication strategies and supports the positioning of Indonesian gastronomy as a significant attraction in culture-based tourism.

LITERATURE REVIEW

Gastronomy

As the largest archipelago in Southeast Asia, Indonesia has an abundance of culinary riches passed down from generation to generation. In the period up to 2024, Indonesia's original cuisine has

attracted the attention of many tourists, both domestic and foreign. At least 3,259 authentic culinary types are found in Indonesia (Gardjito et al., 2017). On the other hand, the number of medium and large-scale food and beverage businesses in Indonesia has reached 10,900 (Badan Pusat Statistik, 2023). Unfortunately, of the many culinary businesses, only a few highlight the richness of Indonesian gastronomy.

Gastronomy is the art and science of good eating (Nugroho & HD, 2020). The term "gastronomy" comes from ancient Greek, combining the words "gastro" meaning stomach, and "nomos" meaning law or rule. This field of study explores food's culture, history, and environmental context, including when, where, why, and how it is served (Nugroho & HD, 2020). Gastronomic products can provide an immersive experience by engaging the human senses and emotions. The involvement in question refers to the relationship between individuals and objects based on needs, norms, and interests (Leong in Hidayatullah et al., 2023)

Emotional Branding Theory

Building a brand involves more than ensuring its existence, visibility, and functionality. Brands must also be able to form emotional bonds with consumers daily. Emotional branding is a new marketing communication concept focusing on consumers' emotions, feelings, needs, desires, beliefs, and aspirations (Pogorzelski in Andriani el al., 2024). Emotional branding was first introduced by Marc Gobe in 2005, a leading expert in studying emotional aspects (feelings). Emotional branding can give credibility and personality to a brand to create a deeper relationship with consumers. Thus, emotional branding can create a "personal dialog" between a brand and consumers. In this era, consumers expect the brands they choose to deeply understand their needs and cultural orientation.

Marc Gobe formulated four pillars of emotional branding that form the foundation of branding, namely 1) relationship, the core value of the brand so that consumers can assess whether these values match them so that a long-term emotional relationship can be established; 2) sensorial experience, sensory stimulation designed to create an intuitive connection with consumers; 3) imagination, the imagination that a brand promises through design and brand identity; 4) vision, guidelines for creating stories and experiences that reflect brand values.

Brand Loyalty

Brand loyalty is a crucial factor that companies must take into account. Brand loyalty refers to consumer loyalty, which means buying a brand with consistency, positive attitudes, and unique feelings for the brand (Zuhroh, 2024). Brand loyalty is formed from consumer satisfaction, which creates trust and increases awareness of the product in the minds of consumers (Santoso & Prasastyo in Agnesia et al., 2022). Brand loyalty reflects consumer closeness to a brand (Simamora in Pandiangan et al., 2021). Brand loyalty is a factor in consumer vulnerability to competitors and affects the company's future performance prospects. Brand loyalty is more effective than finding new consumers (Muntazah et al., 2020). With brand loyalty, the brand will remain superior and not easily replaced.

Word of Mouth Marketing

In a highly competitive market, companies must create a promotional mix to communicate product existence to the public effectively. There are eight main communication models known as the marketing communication mix. These models include advertising, sales promotion, events and experiences, public relations and publicity, direct marketing, interactive marketing, word-of-mouth marketing, and personal selling (Kotler & Keller in Fikri et al., 2020). Word-of-mouth marketing is a form of promotion that arises from customer experiences after using a product or service. Perceived advantages drive the recommendations, comments, and reviews consumers share, thus building trust in their minds (Itasari et al., 2020). Word-of-mouth marketing is arguably the most influential means of persuasion and is one of the main predictors of a company's growth (Reichheld in Lisjak et al., 2021). In contemporary times, businesses have actively sought to create and spread word-of-mouth communication to effectively promote their products and services (Ramajudeen in Etim & James, 2023).

METHODS OF RESEARCH

This study uses a qualitative case study approach to describe Joongla's emotional branding in building brand loyalty and analyze the marketing communication strategies used to strengthen emotional branding. Researchers use qualitative research methods to find new findings that can develop insights into emotional branding from a marketing communication perspective. With an explorative case study, this research aims to explore the structure of the phenomenon to develop hypotheses and theoretical models.

For data collection, semi-structured in-depth interviews were used as primary data, previously determined by purposive sampling, where researchers selected informants who could provide information relevant to the research problem. This research interviewed Joongla's internal parties, three consumers who had visited Joongla more than once, academics, and branding practitioners. The average interview duration of the data collection was about 42.8 minutes for each informant, of which there were six informants in total. The recorded interviews were processed into transcription tables for each informant, facilitating the coding process using NVivo 12 software. Secondary data was collected through observation, documentation, and literature studies related to Joongla's emotional branding.

Data in qualitative research generally consists of the words and actions of individuals. Hence, methods that can effectively capture this language and behavior are required (Erickson & Wilson in Wahyuni, 2023:53). Qualitative data analysis is inductive, where the researcher identifies categories, patterns, and relationships through discovery (Haryono, 2020:47). In the data analysis stage, researchers used the Miles & Huberman Interactive Analysis Model, which consists of 1) Data Reduction, 2) Data Display, and 3) Conclusions Drawing and Verification. In this study, researchers used data source triangulation to ensure the validity and reliability of the research results (Sugiyono in Faustyna, 2023:124). Triangulation involves comparing the viewpoints of informants from Joongla,

Joongla consumers, and expert informants who can evaluate the process of emotional branding. Each finding can be checked to ensure transparency and clarify the verification process, thereby reducing bias or misinformation.

Using NVivo 12 software, the researcher could conduct a coding process to identify patterns and themes relevant to the phenomenon under study, primarily based on interviews with six informants. This research obtained in-depth data on applying emotional branding at Joongla restaurant through a semi-structured interview approach. Analysis of the interview transcriptions enabled the researcher to uncover the interrelationship between each emotional branding pillar in shaping consumers' unique experiences. Through diverse perspectives, ranging from Joongla, Joongla consumers, academics, and practitioners, the coding process can describe emotional branding from different perspectives and arrange it into a systematic and easy-to-understand unit for analysis.

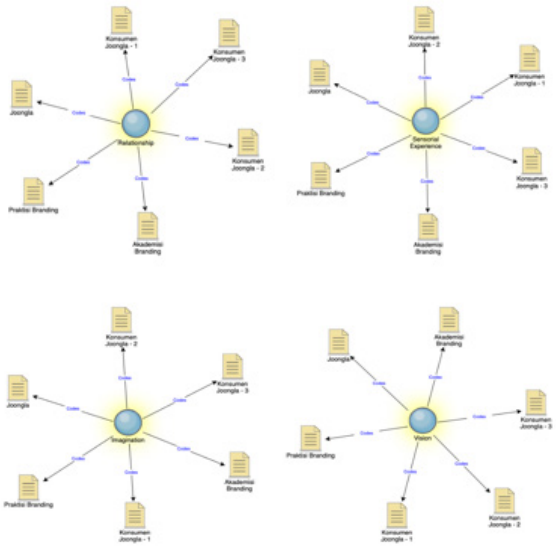

Figure 1. Explore diagram NVivo 12

Source :Data processed by researchers2024 ,

In addition, the interview results were also examined using the word frequency feature in NVivo 12 to ensure the relevance of the data to the topic and research objectives. The words with the highest frequency include "joongla" with 300 words, "experience" with 96 words, "eat" with 93 words, "food" with 87 words, "consumer" with 86 words, and many other words that describe their experiences. The word frequency shows that the data obtained is interrelated and supports the credibility of the research by the problems studied.

Figure 2. Word frequency of research

Source :Data processed by researchers2024 ,

FINDING AND DISCUSSION

This research explores Joongla as a case study, an Indonesian gastronomic restaurant that applies a humanist approach and offers a fun, multisensory dining experience. Joongla derives from the Spanish word "Jungla," meaning jungle and symbolizing life. Joongla envisions Indonesia's culinary landscape as a vast, treasure-filled jungle, rich with untold stories waiting to be discovered or retold. As a gastronomic

restaurant, Joongla upholds the vision of "Spreading the story of Indonesian gastronomy to the world, driven by love and courage." The dining concept revolves around seasonal storytelling, where each season highlights the distinctive cuisine of different Indonesian islands.

As conceptualized by Marc Gobe, emotional branding focuses on building strong emotional connections between brands and consumers through experience-driven engagement. This approach is particularly relevant for brands centered on immersive experiences and deep emotional bonds. Joongla, as a fun dining restaurant with a unique branding concept and strong cultural roots, aligns with the four pillars of emotional branding (relationship, sensorial experience, imagination, and vision). Through this strategy, emotional branding enhances brand communication and fosters lasting consumer relationships. Beyond its role in branding, this research examines whether emotional branding effectively nurtures brand loyalty. In today's market, consumer loyalty is increasingly fragile, as individuals frequently switch brands based on emotions rather than rational decision-making (Joshi & Nema, 2015). Brands that establish strong emotional ties with consumers are now perceived as more valuable than those that merely emphasize functional product value (Aparicio, 2021). Thus, emotional branding fosters long-term loyalty by creating meaningful, memorable brand experiences. Not only focusing on emotional branding, but researchers also want to examine whether emotional branding can encourage the creation of brand loyalty. Researchers also want to know a marketing communication strategy to strengthen emotional branding, considering how emotional branding can make a brand more alive in the eyes of consumers.

Relationship and Long-Term Emotional Connections

Figure 3. Diagram map "relationship"

Source :Data processed by researchers2024 ,

Emotional branding emphasizes building a strong emotional connection between brands and consumers, significantly influencing consumer behavior. Every individual begins to realize the hidden value that can be obtained from every behavior, including consumption. Effective relationships can be built by treating consumers as genuine, living, breathing, and complex individuals (Gobe, 2005:2). Joongla does this by adopting a humanistic hospitality approach. When consumers are considered equal partners in creating product and service value through their emotions and experiences, the relationship can involve both rational and emotional aspects (Prahalad & Venkat in Rai & Nayak, 2019). Joongla views itself and its consumers as equal partners who

both play a role in preserving Indonesia's gastronomic heritage.

So far, the culinary sector is a personalized service provider offering unique experiences (Rai & Nayak, 2019). Joongla has built relationships with consumers through its various touchpoints, including direct interaction. By understanding its audience's needs and engaging with emotional aspects, Joongla believes that direct interaction is key to creating effective relationships. Joongla strives to create interpersonal communication that strengthens its relationship with consumers through talking and getting to know each other.

At the end of the fun dining session, Joongla invites consumers to write a journal about the experience. In the journal provided, many customers shared their stories and positive impressions, using this journal to express their impressions with Joongla. This thing helps Joongla create a deep and memorable emotional connection. Joongla also provides merchandise tailored to the seasonal theme of its set menus to strengthen the emotional bonds that have been established. Through merchandise, consumers can recall their experience at Joongla and strengthen long-lasting emotional connections.

Joongla not only encourages the relationship between brand and consumer but also encourages interaction between consumers. These opportunities arise in various moments, such as while waiting at the pick-up point before entering the dining room, during the initial introduction session, and through an interactive game. In the game, eight consumers will be divided into two teams, encouraging them to interact and get to know each other. Interactions in restaurant services include not only the relationship between consumers and restaurants, but also fellow consumers in the environment (Butcher in Erkmen & Hancer, 2019). Individual similarities can create a positive attitude toward the restaurant and influence consumers' emotional experiences (Erkmen & Hancer, 2019). As such, Joongla creates interactions that support ongoing relationships between consumers, providing a more meaningful experience.

Joongla utilizes storytelling at every stage of fun dining to foster emotional connection. Storytelling takes place at the same time as the fun dining session, with a maximum duration of 90 minutes. Joongla tells each dish's story based on research from various regions in Indonesia. The story told is about the origin of the local ingredients used, based on research from various regions in Indonesia. Cultural values and traditional stories are also raised through the story behind the food. Consumers can feel a sense of attachment through cultural values or individual moments that indirectly connect with Joongla. The emotional bond, which initially starts with an appreciation of local flavors, can develop into a strong association with the Joongla brand. In other words, relationships can be created by using strong emotions, values, and brand identity (Bunga et al., 2024).

Joongla does not build relationships with consumers during fun dining sessions alone but through Instagram touchpoints. With a humanistic approach, the content focuses on Indonesian gastronomic values, reflecting Joongla›s position as a communicator who translates their research into a fun dining experience. On

Instagram content, Joongla emphasizes three main aspects: 1) Products, the display of their set menu dishes; 2) Service, the fun dining services that consumers can enjoy; and 3) Education about the uniqueness of Indonesian gastronomy. These three aspects are part of Joongla›s promise to diners, which will be fulfilled during the fun dining session. Some guides explain how consumers will feel the experience in their Instagram highlight stories so that the promise is indeed written but with a humanist and unique approach. Potential customers who are interested in visiting Joongla can make a reservation through the website or WhatsApp with Joongla›s greeters (Juru Sapa). This approach allows Joongla to gradually build an emotional connection, thus strengthening the long-term bond already established.

Joongla's Project Manager mentioned that their team engages with their audience using a humanistic approach rather than treating them as mere followers on social media. She explains, *"Joongla's content is crafted with a personal and emotional touch. The content is more about the interaction and the packaging of the content, which is quite different. Joongla focuses more on education because the material and context of gastronomics are quite heavy. So, it cannot just be delivered right away. It has to be introduced gradually and retranslated to make it easier to understand"* (A. Shakilla, Personal Interview, December 11th, 2024).

If analyzed further, the relationship is also influenced by other factors, especially the value and uniqueness of Joongla. The value is also in line with the promise offered by Joongla to its consumers. Consumers will feel a strong emotional bond with a brand when the relationship is sustainable. Joongla has a concept of changing menus served as seasonal set menus to illustrate the gastronomic richness of a particular island or region. The relationship created can encourage consumers to return to visit at an appropriate time. Joongla is perceived as an occasional culinary destination, so repeat visits usually consider the moment, time, and new concepts Joongla presents.

Joongla's success in creating emotional connections is reflected in consumers voluntarily sharing their experiences through word of mouth, making it an organic marketing communication strategy. Joongla will repost user-generated content (UGC) posted by consumers on Instagram. This strategy is done to strengthen relationships and promote the brand. Emotional branding is proven to influence word of mouth significantly (Sianturi et al., 2022). In word of mouth, consumers play an important role in supporting the marketing communication strategy. Therefore, it is important to identify the factors that drive word of mouth so that restaurants can pay attention to brand characteristics and aspects of consumer psychology and behavior (Zhang et al., 2021).

Indonesian gastronomy is Joongla's core value, successfully reinforced through a humanist hospitality approach, creating an emotional connection. Thus, Joongla is not just a place to enjoy gastronomic dishes but also becomes part of the established identity and relationships. Deep relationships between consumers and brands can provide a significant competitive advantage over competitors (Rai & Nayak, 2019). Emotional branding and word of mouth are important in influencing purchasing decisions and supporting customer retention.

Dining and The Heritage: A Nusantara Gastronomys

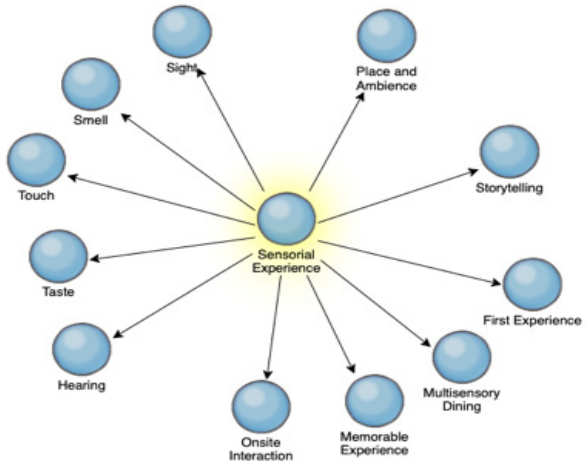

Figure 4. Diagram map "sensorial experience"

Source :Data processed by researchers2024 ,

The sensorial experience serves as a stimulus that can create a deep and lasting impression in the consumer's emotional memory (Gobe, 2005:74). Therefore, the five senses' appeal can be considered the main factor differentiating a brand experience from competitors. As a gastronomic restaurant, Joongla focuses on delivering a sensorial experience to leave a lasting impression on consumers. In line with its identity, "Tour of Indonesia through fun dining experience with #ImpactfulFlavors", Joongla designed a sensory stimulant that tells the story of Indonesia's gastronomic richness.

The sensorial experience is based on understanding consumer needs, preferences, and their delivery through the senses (Yusriana et al., 2019). The consistency of the sensorial experience at every step can strengthen consumers' memories and encourage their loyalty (Andronic & Morosanu, 2020). In the context of restaurants, the elements of the five senses, conscious and unconscious, have an important role in creating consumer experience. The sense of taste is a key aspect of the culinary experience, where Joongla pays special attention to the flavors and order of presentation in fun dining. This approach delivers a unique sensation so consumers can feel surprised when enjoying Joongla's dishes. Great taste is key in shaping the restaurant experience, as it stimulates the sensory brain and creates a pleasant sensation (Fong et al., 2023).

Figure 5. Visual experience of Joongla

Source :Instagram Joongla(2024 ,

The visual aspect of Joongla restaurant is formed through various visual stimuli. Joongla relies on displays, plating, and restaurant ambiance to create an attractive visual experience for consumers. There is also a play of lights at Joongla to create unique lighting effects, where the lights can attract attention and focus consumers on specific areas. In addition, consumers can witness the process of serving dishes by the chef, adding to the appeal of the culinary experience. Vision is the dominant sense in conveying brand image and value, considering that 83% of information is received through vision (Harizi, 2021). Joongla utilizes visual elements as a value that enhances the gastronomic experience and provides an aesthetic impression that enriches the experience.

Figure 6. Chef table of Joongla

Source :Instagram whatsnewbandung2024 ,_

The kitchen, located close to the chef's table at Joongla, provides an aroma stimulus that visitors can enjoy. Joongla uses scents from the room and dishes to create a sense of smell without interrupting the eating experience of its consumers. The proper use of scent can be an effective tool to build positive emotional memories of a brand. Humans can recognize up to 10,000 scent combinations. Although it is difficult to name a particular scent, they can still distinguish it even after a long time (Fong et al., 2023). Therefore, aroma stimulus is an innovative move by Joongla to make it easier for consumers to remember their experiences.

Figure 7. A sonic experience Joongla & Bottlesmoker

Source :Instagram Bottlesmoker2025 ,

Joongla utilizes auditory stimuli by presenting background music that supports the fun dining atmosphere. The auditory stimulus includes ease of hearing, naturalness, clarity, and recognition of various musical backgrounds (Harizi, 2021). Music or sound (auditory) is important in building emotional connections between consumers and brands (Bhardwaj & Jaroliya, 2024). Joongla chose Nusantara-themed music that harmonizes with the regional concept of the set menu presented. The choice of music is carefully curated to create a harmonious atmosphere without disturbing the fun dining experience, avoiding the distraction effect due to excessive stimulus.

Joongla provides sensory stimulation through playful sessions between consumers, where they can touch local ingredients used in fun dining dishes. This activity helps consumers better understand and recognize the gastronomic dishes they enjoy. The sense of touch enables recognition of the world through physical contact, where the tactile stimulus provides information about the object touching the skin (Harizi, 2021). By physically touching the local ingredients shown by Joongla, consumers can feel an attachment in terms of sensorial experience. Groping activities are usually done because they are fun, engaging, or both.

Storytelling plays an important role in enriching the sensorial experience of Joongla consumers. Through storytelling, Joongla introduces local ingredients and Indonesia's gastronomic richness, which is not widely known. Each season, Joongla archives the archipelago's research results, menu concepts, and food through

storybooks. Besides being told directly, consumers can also read the stories through the fairy tale book provided. Restaurants must integrate sensory cues that align with consumer preferences (Haase in Chang & Cheng, 2023). Sensory cues should convey stories implicitly and explicitly to build positive perceptions that support brand success.

A sensorial experience can build a deep emotional attachment for consumers, influencing their subconscious perceptions (Aparicio, 2021). The senses are the most intuitive medium for understanding a product so that a sensorial experience can create a lasting emotional impression. Moreover, personalized sensorial experiences are more effective in attracting consumer attention (Andronic & Morosanu, 2020). In this context, Joongla consistently integrates Indonesian cultural values to create experiences that reinforce positive brand perceptions.

The implementation of sensorial experiences not only strengthens brand identity but also influences future consumer decisions. When Joongla consumers are impressed by the sensory stimulus, they are likelier to return to try the next season's set menu because of the different experiences and flavors. Emotions and sensory stimuli influence each other, and emotions can trigger different response patterns from the brain and body (Kulkarni & Kolli, 2022). The integration of sensory stimuli at Joongla triggers emotional signals in the limbic system, strengthening relationships and building long-term loyalty through consumer memories.

Imagination as Joongla's Narrative in Introducing Indonesian Gastronomy

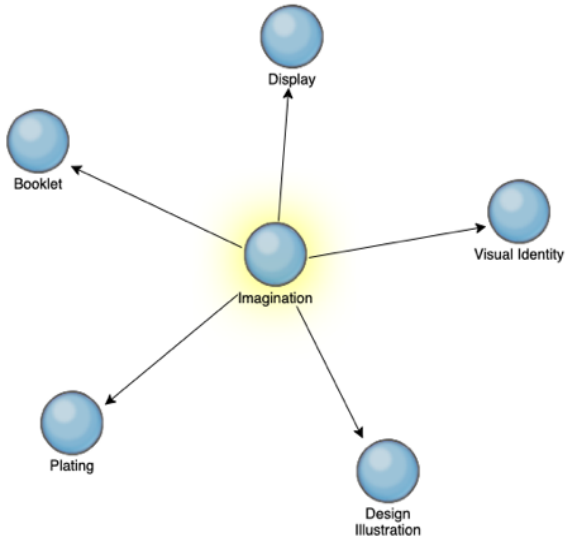

Figure 8. Diagram map "imagination"

Source :Data processed by researchers2024 ,

In emotional branding, imagination allows brands to create unique experiences that evoke consumers' feelings and memories. Imagination also helps brands communicate creatively to attract attention through a different look (Setiawan et al., 2023). Imagination is often reflected in brand design, which makes the emotional branding process more tangible. While creating imagery that surprises and delights consumers is challenging, Joongla successfully directs imagination to enrich the consumer experience. Joongla utilizes storytelling to trigger consumers' imagination, thus creating nostalgia and the feeling of exploring different parts of Indonesia. This approach provides an imaginative, fun dining experience, inviting consumers to explore Indonesian culture through food.

Figure 9. The story of the brem koin

Source :Booklet Joongla2024 ,

One interesting story Joongla told was about brem koin. Brem koin is the ingredient of a dish on the seasonal set menu, "Dari Mata Elang Jawa Turun Ke Hati", called Brem Sri. Joongla combines brem koin into a new food with innovation, but there is a story about how this traditional Javanese food already existed in Serat Centhini in 1814. Likewise, with other foods, there is always a story as part of the culture and history in every local ingredient that is rarely recognized by the city community. Joongla excels in storytelling, which is crucial for shaping the gastronomic experience of its consumers. This storytelling also enhances their imagination.

Imagination in an individual's subconscious is emotionally connected to what is seen (Setiawan et al., 2023). Therefore, building imagination through product and campaign design is important to touch consumers' hearts (Andronic & Morosanu, 2020). Joongla has succeeded in building consumer imagination by supporting various physical media, such as booklets, displays, plating, and visual identity. Through an imaginative approach, Joongla connected consumers with cultural values, history, and personal memories and aroused curiosity about Indonesian gastronomy.

Imagination can be a tool to promote Joongla through word of mouth, where there is value in eating Indonesian gastronomic dishes while feeling directly invited to travel around Indonesia, even though consumers are just sitting there enjoying Joongla's stories and dishes. This aspect of imagination is one of Joongla's advantages over its competitors. Imagination plays a significant role in creating attractiveness and elevating the cultural values of Indonesian gastronomy. Thus, imagination can be an important factor in repeat visits to the restaurant. Even Joongla consumers consider imagination to be a powerful weapon that makes the experience at Joongla more memorable.

Imagination must be at the company's core to drive the transformation of business areas into creative and innovative workspaces (Gobe in Listiani., 2024). At Joongla, imagination has been reflected in its attachment to Indonesian cultural values, thus introducing consumers to diverse flavors and cultures. Imagination increases awareness of Indonesia's gastronomic richness and builds positive perceptions of Joongla's service quality. Thus, imagination is an important factor in shaping Joongla's brand image.

Vision as Joongla's Added Value and Identity

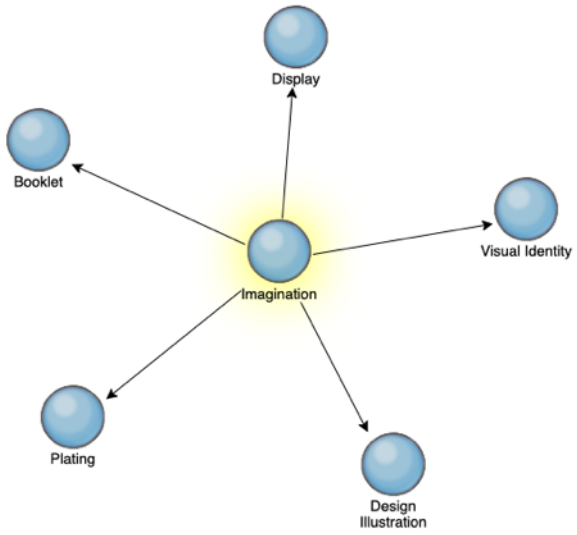

Figure 10. Diagram map "vision"

Source :Data processed by researchers2024 ,

Vision is the strategic foundation that directs the brand's interaction with the audience and is the key to long-term success (Gobe, 2005:xxxvii). It is a guideline for creating stories and experiences that reflect brand values. Joongla has a core vision: "Spreading the story of Indonesian gastronomy to the world, driven by love and courage". The vision is realized through three main missions, namely: 1) Archiving contemporary experiments in Indonesian gastronomy; 2) Promoting these gastronomic archives through storytelling and various activities; and 3) Inviting professionals from diverse fields, as well as individuals or entities, to participate in this storytelling journey. Joongla's vision and mission are conveyed through their social media, and the booklet is provided during the fun dining session so that the audience can recognize Joongla's identity.

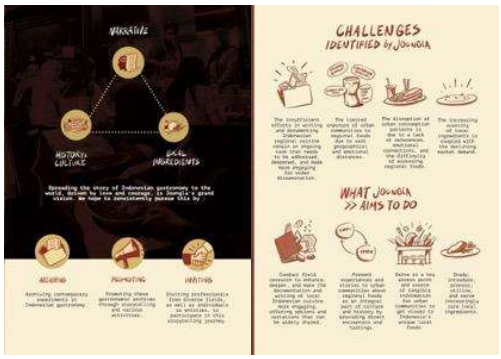

Figure 11. Vision of Joongla

Source :Booklet Joongla2024 ,

Joongla communicates its vision through in-person interactions and social media content. When they meet, they often express their vision as a guide to their goal. In addition, there is also physical media to convey their vision in the form of a narrative. The vision can establish a unique brand identity through various touchpoints and win over competitors. Brand vision can be reflected in the quality of products and services (Khairi et al., 2022). Joongla maintains high standards in hospitality and fun dining experiences, thus supporting the delivery of its vision. A restaurant's service quality is an important factor influencing customer satisfaction and loyalty.

Brands need a strong vision to develop according to their life cycle in the market (Gobe, 2005:xxxvii). To maintain its existence, a brand must maintain its balance and innovate. Joongla's vision inspires and builds a deep emotional connection with consumers. With a focused and integrated vision, consumers can experience new insights into Indonesian gastronomy, especially with the different seasonal set menus that are presented so that different cultural stories are presented.

Since its inception, vision has been part of Joongla's identity. Vision, mission, and

brand personality can be the foundation of storytelling to convey the company's story to consumers (Walter & Gioglio in Sousa, 2021). Joongla's vision guides understanding of the brand identity and offers added value, highlighting the restaurant's uniqueness. Although consumers prioritize experience over vision, Joongla's vision enriches the experience. With a clear vision, Joongla has successfully changed consumers' perceptions of Indonesia's gastronomic richness, thus creating more meaningful value. A strong consumer experience vision can help brands excel, increase loyalty and consumer advocacy, and support sales and profitability (Bansal, 2023). Joongla maintains vision implementation through internal alignment meetings and periodic evaluations to stay relevant amidst changing consumer behavior. This approach ensures that the brand vision is aligned with consumer needs and business goals.

Interaction between Emotional Branding Dimensions in Forming Brand Loyalty and Word-of-Mouth

A brand plays an important personal role and greatly influences consumers (Gobe in Rajai & Modi, 2022). In forming an emotional connection, Rajai & Modi (2022) describe the process of communicating branding as follows.

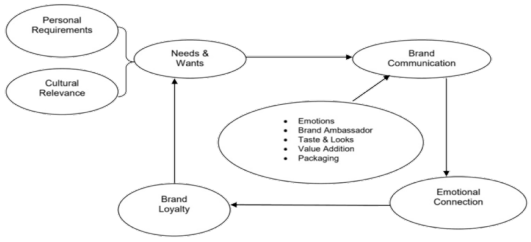

Figure 12. Diagram Humanized Brands Through Emotions

Source :Rajai & Modi2022 ,

The diagram presented (Figure 12) explains the relationship between the various elements associated with brand communication. The flow of relationships starts from understanding the needs and wants of consumers, which are influenced by personal requirements and cultural relevance. These two factors become the basis for designing an approach relevant to formulating brand communication as the primary message delivery medium, with a considerate target audience. This interaction between consumer needs and wants, with brand communication, encourages the formation of emotional connections. A strong emotional connection becomes the foundation for building brand loyalty, where consumers feel personally attached and tend to choose brands consistently. Thus, brand loyalty provides positive feedback to brand communication strategies while reinforcing cultural relevance and consumer needs, creating a continuous cycle to maintain a strong relationship between consumers and brands. The following diagram can be drawn from the field findings in the practical reality of a gastronomic restaurant like Joongla. The brand communication strategy can be the basis for them to form emotional relationships with consumers, which become brand loyalty, according to the diagram shown (Figure 12).

Based on interviews and observations through Joongla's Instagram, the emotional connection formed from the success of emotional branding contributes to consumer satisfaction and perceived value. This result is reflected in the many electronic word-of-mouth (e-WOM) reviews reposted by Joongla, which show

consumer satisfaction with their fun dining experience. Joongla does not have brand ambassadors or influencers, so they rely on organic word-of-mouth for the promotion strategy. The research involving three consumers as informants revealed that they first learned about Joongla through recommendations from someone close to them. This encouragement led them to share their positive experiences through user-generated content (UGC) whenever they had a unique encounter with Joongla. Word-of-mouth marketing is also a marketing communication strategy tool that Joongla relies on to maintain its humanist hospitality and emotional branding. With this voluntary engagement, the emotional connection not only strengthens customer loyalty but also increases the value they feel towards Joongla, thus organically supporting the restaurant's promotion through their social networks.

Experience Seeking
Indonesian Cultural Values Association
Needs & Wants
Brand Communication of Joongla as a Gastronomic Restaurant
Emotional Branding
(Relationship, Sensorial Experience, Imagination, Vision)
Emotional Connection
Changes in Joongla's Menu Set and Previously Established Emotional Connection
Consumer Satisfaction and Perceived Value
Brand Loyalty
Word of Mouth Marketing

Figure 13. Diagram of Joongla Emotional Branding

Source :Data processed by researchers2024 ,

The researcher connects the findings (Figure 13) with the previous diagram (Figure 12) to produce two new indicators: 1) Word-of-mouth marketing, where consumers provide information or recommendations about a brand to others; and 2) Emotional branding, the brand communication process to build emotional connections. Both are due to the concept of Joongla and the success of emotional branding, which successfully supports the formation of brand loyalty. Consumer satisfaction from the application of emotional branding also successfully encourages word-of-mouth marketing.

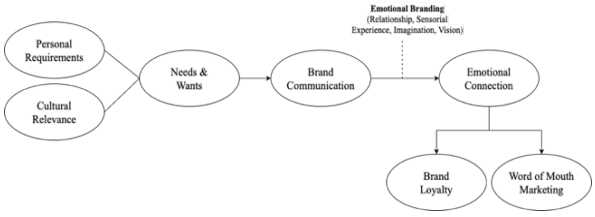

Figure 14. Diagram Emotional Branding

Source :Data processed by researchers2024 ,

The interaction between the four pillars of emotional branding, connection, sensorial experience, imagination, and vision, can create a comprehensive consumer experience. The emotional connection between consumers and brands will be stronger if it is supported by satisfying sensorial experiences, pleasant imaginations, and brand visions aligned with consumer values. These four pillars do not function in isolation. Instead, each pillar functions synergistically, resulting in a comprehensive and immersive experience. Emotional branding can be the key to driving the promotion of a brand, with strong support from its four pillars.

Joongla restaurants not only offer dishes with satisfying flavors, but also create an emotional experience through concept, ambience, and quality service. This approach encourages consumers' emotional connection and increases the likelihood of repeat visits, ultimately strengthening brand loyalty. Thus, emotional branding is a key strategy in building long-term consumer relationships, especially amid increasingly competitive business competition.

When each pillar of emotional branding supports each other, consumers will also feel the perceived value that makes them trust the brand. This trust encourages consumers to recommend a brand to others, thus creating positive organic word of mouth. Word of mouth is formed and carried out directly and through social media to become a form of user-generated-content (UGC). Both have significantly increased the restaurant's brand awareness to a broader audience. Word-of-mouth marketing can convince potential customers that the brand promise will be realized, encouraging others to try and experience the emotional branding firsthand.

Thus, emotional branding is closely related to a marketing communication strategy because both support each other in building deep relationships between brands and consumers. Emotional branding is a strategic approach to building relationships with consumers, whereas Joongla, as a restaurant, certainly needs a marketing communication strategy supporting its promotional process. Word of mouth will not be created without strong emotional branding. Vice versa, the application of emotional branding will undoubtedly be strengthened by organic marketing communications carried out by its consumers. Emotional branding is not only a way to build emotional connections, but also an important tool in creating marketing communication strategies to create memorable experiences, loyalty, and customer recommendations.

CONCLUSION

Emotional branding can be an effective marketing strategy considering how powerful consumers' feelings are. When consumers feel personally fulfilled, and there is even an emotional bond, then they will return to the brand again. Emotional branding is a marketing communication strategy that shapes consumer attitudes towards brands. The emotional benefits of this strategy tend to be unique to each consumer, leading to more positive behavioral responses toward brands (Robert in Dhannur & N, 2014). Unlike the usual traditional approach, emotional branding can be an innovation to understand the needs and feelings of consumers, as Joongla does through its four pillars.

Based on the research results presented earlier, Joongla, a gastronomic restaurant, successfully applies emotional branding through the pillars of relationship, sensorial experience, imagination, and vision. Each pillar of emotional branding is interconnected in building consumer experiences. Joongla has paid attention to strong emotional connections, engaging sensorial experiences, innovative imagination in enjoying food, and brand vision that changes consumer perceptions. A restaurant's pleasant experience can encourage consumers to return, so emotional branding is a key factor that supports consumer loyalty.

Changing consumer preferences that increasingly prioritize experiences in the culinary sector allow Joongla to apply emotional branding and word of mouth as its marketing communication strategy. This strategy is based on in-depth research, which is then processed through creative exploration by utilizing the richness of Indonesian gastronomy. In its efforts to build a brand identity

beyond the name, Joongla presents a unique culinary experience to strengthen emotional attachment with its consumers. This attachment plays an important role in positively impacting the sustainability and competitiveness of the brand in the long run, especially considering how the power of word of mouth is mighty for organic brand promotion and has substantial benefits.

Joongla implements emotional branding through a strategy that prioritizes consumers' emotional experiences by utilizing humanistic hospitality. They create experiences that incorporate storytelling elements, where each dish represents the cultural stories and traditions of a particular region in Indonesia. In addition, interpersonal interactions with consumers, a restaurant atmosphere designed to stimulate emotions, and a creatively packaged menu help build deeper relationships with consumers. Physical media such as food and displays of local ingredients, merchandise, booklets, journals, and other physical media also strengthen their visual identity as part of emotional branding. By creating memorable moments, Joongla can build stronger customer loyalty.

Evidence of Joongla's humanistic hospitality approach can be found in the experience of consumers who interact directly during the fun dining session. They feel the service with a high level of hospitality rarely found in other restaurants. Joongla prioritizes the interaction between the Joongla team and consumers to build personal relationships so that consumers feel treated with care and respect. From the initial introduction session to warm and friendly interactions throughout the dining experience, Joongla can establish a stronger emotional connection with consumers.

To strengthen emotional branding, Joongla communicates brand values through appropriate marketing strategies. As a restaurant with a fun dining experience concept, Joongla relies on word-of-mouth marketing to increase brand awareness. Consumer satisfaction can encourage recommending behavior to others. The recommendation can be delivered through direct word-of-mouth and electronic word-of-mouth, which is realized in the form of user-generated content (UGC) on social media. This marketing communication strategy strengthens emotional branding, increases trust, builds brand identity, and attracts more consumers.

In the tourism and hospitality industry, the traveler experience is significantly enriched by the various elements that make up the consumption value, which is not only based on functional aspects (Nie et al., 2024). Each culture has a unique way of interpreting hospitality. In the West, marketing emphasizes luxury, comfort, and convenience. Meanwhile, hospitality is more related to warmth, family relationships, and personal closeness in the East. Therefore, marketing strategies must be adapted to the cultural context to be more effective (Yusupovna, 2024). Joongla's emotional branding has strong relevance in the Indonesian context, especially in regions with deep cultural ties to food and gastronomy. In a country that emphasizes warmth and hospitality, the feelings created in the dining experience are an important opportunity to maintain the brand's position in the market. Customers'

emotional attachment to the brand provides a competitive advantage and creates higher loyalty, as customers tend to choose the brand based on feelings, not just rational reasons (Rai & Nayak, 2019).

The results of this research provide valuable contributions for policymakers in designing effective culture-based gastronomy promotion programs. In addition, the findings also open up opportunities for businesses to adopt emotional branding strategies in gastronomy to attract international tourists. The insight can help introduce local culinary treasures while strengthening global awareness of Indonesia's cultural heritage. By implementing this gastronomic field research program, the culinary potential of Indonesian regions will gain wider recognition, making it one of the main tourist attractions on the island. Additionally, this branding of gastronomic restaurants aims to empower local communities and preserve cultural and culinary heritage for future generations.

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Komodifikasi Bahasa Lokal Sebagai Simulakra: Studi Kasus Pojok Kampung JTV

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Abstrak

Perubahan pola konsumsi media akibat disrupsi digital telah menyebabkan banyak media konvensional mengalami krisis eksistensi. Di tengah fenomena ini, Jawa Pos Televisi (JTV) Surabaya mempertahankan eksistensinya sebagai media lokal melalui strategi simbolik, yaitu komodifikasi bahasa lokal Suroboyoan dalam program Pojok Kampung. Penelitian ini bertujuan untuk mengkaji bagaimana bahasa lokal diposisikan sebagai simulacra dalam proses produksi berita dan bagaimana komodifikasi terjadi dalam ruang redaksi. Menggunakan pendekatan kualitatif deskriptif dan analisis perspektif Jean Baudrillard, data diperoleh melalui wawancara mendalam terhadap produser, presenter, dan audiens program. Hasil menunjukkan bahwa bahasa Suroboyoan telah kehilangan referensi aslinya dan menjadi bentuk representasi hiperrealitas, praktik ini membentuk realitas simbolik dalam ruang redaksi yang sesuai dengan konsep simulacra dan simulasi dari Jean Baudrillard yang berfungsi sebagai strategi membentuk persepsi dan mempertahankan keterikatan audiens lokal. Strategi ini membuktikan bahwa simbol budaya lokal dapat direkonstruksi sebagai alat resistensi media terhadap hegemoni digital. Temuan ini menunjukkan bahwa media lokal tidak hanya memproduksi informasi, tetapi juga membentuk persepsi melalui konstruksi simbolik bahasa.

Kata-kata Kunci: *Simulakra; Bahasa Lokal; Komodifikasi; JTV; Hiperrealitas.*

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Commodification of Local Languages as Simulacra: A Case Study of Pojok Kampung JTV

Abstract

The shift in media consumption patterns due to digital disruption has led many conventional media outlets into an existential crisis. Amid this phenomenon, Jawa Pos Televisi (JTV) Surabaya maintains its position as a local media outlet through a symbolic strategy: the commodification of the local Suroboyoan language in its news program Pojok Kampung. This study aims to examine how the local language is positioned as simulacra in the news production process and how commodification takes place within the newsroom. Using a descriptive qualitative approach and Jean Baudrillard's theoretical framework, data were collected through in-depth interviews with the program's producer, presenter, and audience members. The findings reveal that the Suroboyoan language has lost its original referential meaning and has become a form of hyperreal representation. This practice constructs a symbolic reality within the newsroom aligned with Baudrillard's concepts of simulacra and simulation, serving as a strategy to shape audience perception and maintain local engagement. The study demonstrates that local cultural symbols can be reconstructed as tools

of media resistance against digital hegemony. These findings indicate that local media do not merely produce information, but also actively shape perception through the symbolic construction of language.

Keywords: *Simulacra; Local Language; Commodification; JTV; Hyperreality.*

PENDAHULUAN

Sejak akhir 2022 hingga 2024, industri media di Indonesia menghadapi tantangan besar yang ditandai dengan gelombang penutupan perusahaan media arus utama dan Pemutusan Hubungan Kerja (PHK) massal terhadap jurnalis dan pekerja media. Sejumlah media televisi besar seperti NET TV, ANTV, CNN, KOMPAS dan beberapa media cetak mengalami penurunan performa drastis, baik dari sisi pendapatan iklan maupun jumlah penonton/pembaca (Farida, 2025).

Fenomena ini bukan sekedar krisis ekonomi media, melainkan gejala disrupsi digital yang lebih luas akibat penetrasi masif media sosial dan platform berbasis internet seperti YouTube, TikTok, serta Instagram yang telah mengubah pola konsumsi informasi masyarakat. Kecepatan media sosial dalam memberitakan setiap peristiwa dan momen penting menjadi salah satu kenggulan media sosial dibandingkan media massa seperti televisi dan media cetak (Pavlik, 2001). Media sosial harus diakui menjadi penyebab utama berkurangnya masyarakat dalam menggunakan media massa *mainstream* dalam mencari berita (Suyasa & Sedana, 2020).

Dalam konteks ini, media lokal juga menghadapi tantangan eksistensial. Namun, alih-alih menyerah pada tekanan globalisasi media digital, beberapa media lokal justru melakukan strategi adaptif dan inovatif (Fadillah, Abdullah, & Besman, 2022; Harahap, Mazdalifah, & Hanim, 2020; Maryani, Rahmawan, & Karlinah, 2020). Salah satu yang menarik untuk dikaji adalah Jawa Pos Televisi (JTV), sebuah stasiun televisi lokal di Jawa Timur, yang tetap bertahan di tengah gempuran *platform* digital dengan mengandalkan pendekatan khas: komodifikasi bahasa lokal, khususnya bahasa Suroboyoan, dalam program acaranya agar tetap eksis dan mendapatkan perhatian dari khalayak pemirsa televisi.

Komodifikasi adalah proses transformasi nilai guna menjadi nilai tukar (Mosco, 2009). Dalam kajian komunikasi ada dua dimensi utama yang menjadikan komodifikasi semacam ini penting dalam penelitian komunikasi, Pertama, proses komunikasi dan teknologi berperan penting dalam komoditisasi perekonomian secara keseluruhan. Kedua, proses komersialisasi seluruh masyarakat berjalan melalui proses komunikasi dalam prosesnya.

Secara umum, komodifikasi berasal dari kata komoditas dan modifikasi. Komoditas ialah barang dagangan, sedangkan modifikasi adalah perubahan atau pengubahan. Sehingga kesimpulan komodifikasi adalah proses pengubahan menjadi barang atau jasa (nilai yang didasarkan pada kemampuan untuk memenuhi kebutuhan) diubah menjadi nilai tukar (nilai yang laku dijual di pasar).

Komodifikasi merupakan salah satu cara media massa melalui pendekatan ekonomi politik media, yang erat kaitannya dengan kapitalisme. Hal ini terjadi karena komunikasi sebagai arena potensial terjadinya komodifikasi dengan

memanfaatkan isi pesan pada industri media, sehingga menciptakan suatu pesan yang memiliki nilai jual, ibaratnya sebuah produk (Mosco, 2009).

Program berita Pojok Kampung milik JTV menjadi salah satu contoh nyata bagaimana media lokal melakukan komodifikasi budaya sebagai strategi bertahan. Komodifikasi bahasa Suroboyoan ini merupakan proses pengubahan bahasa Suroboyoan menjadi suatu komoditas yang memiliki nilai tukar (nilai yang laku di pasar) yang dikonsep sedemikian rupa pada tayangan berita Pojok Kampung JTV.

Bahasa Suroboyoan pada Program Pojok Kampung juga dinilai memiliki diksi atau perebendaharaan kata pada teks berita yang cukup beragam dan merupakan bahasa ciptan JTV. Penggunaan bahasa Suroboyoan yang kental, penuh idiom lokal, dan dialektika khas Surabaya, bukan hanya digunakan sebagai sarana komunikasi, tetapi telah diolah menjadi komoditas simbolik yang dikemas untuk menjangkau, menghibur, dan membangun keterikatan emosional dengan penonton lokal.

Strategi ini tidak semata-mata bersifat linguistik, melainkan juga merupakan bagian dari proses simulasi dan representasi budaya. Dalam ruang redaksi (*newsroom*), terjadi proses simulasi atau sebuah tiruan, dimana simulasi inilah yang dianggap lebih nyata dari relalitasnya, (*simulacra*). Di dalam ruang simulakra terjadi proses mengkopi, menduplikasi dan memproduksi suatu objek sehingga memunculkan adanya sebuah simulasi (Hariyanto, 2018a).

Simulakra merupakan suatu perspektif sebelum tercapai tatanan simulasi dan hiperrealitas. Simulakra memiliki tahapan dalam perkembangannya yaitu: *counterfit, production* dan *simulation (simulacra of simulation).* Pada tahap *counterfit* dan *production* inilah yang dimaknai sebagai *simulacrum* yang juga digunakan beberapa sinonim seperti: *counterfit, duplicate, facsimile, model, reproduction* dan *Xerox.*

Simulasi sebagai efek yang dihasilkan dari adanya ruang simulakra. Menurut Baudrillard simulasi meliputi: pertama, suatu bentuk karya *(ceuvre)* adalah simulasi yang direkonstruksi atau seolah-olah teks di dalamnya sudah ada sejak dahulu hingga kini. Kedua, simulasi sebagai sebuah ide. Dimana kedua pengertian tersebut membentuk suatu sistem pertukaran simbol *(symbolic exchange)* yang tampak lebih nyata, dimana setiap realitas bersifat ambigu (Hegarty, 2004).

Simulasi menyelimuti seluruh representasi dan berkembang dalam empat tahap, yaitu: 1) simulasi adalah cerminan dari realitas, 2) simulasi menutupi realitas yang ada, 3) simulasi menutupi ketiadaan realitas, 4) simulasi tidak ada hubungannya dengan realitas.

Hiperrealitas merupakan efek dari simulasi. Menurut Baudrillard, simulasi dianggap sebagai strategi intelektual dan hiperrealitas sebagai efeknya. Istilah hiperrealitas sendiri oleh Baudrillard digunakan untuk menjelaskan perekayasaan makna dalam media. Hiperrealitas sebagai keadaan runtuhnya realitas yang diambil alih oleh model-model citraan, halusinasi dan simulasi yang dianggapp lebih nyata daripada aslinya (Kasiyan, 2008). Hiperrealitas media dapat dikatakan sebagai rekayasa makna dalam sebuah media yang muncul karena adanya dampak perkembangan teknologi.

Dalam konteks ini, bahasa Suroboyoan direproduksi, disunting, dan disesuaikan dengan format siaran, sehingga menciptakan realitas baru yang tidak lagi merujuk secara langsung pada kenyataan sosial, melainkan pada konstruksi simbolik yang dijadikan komoditas media. Bahasa yang seharusnya merepresentasikan kehidupan masyarakat lokal, justru menjadi instrumen penciptaan realitas media (Chistyakov, 2020).

Dengan demikian, program Pojok Kampung tidak hanya menjadi produk hiburan atau informasi, tetapi juga wujud dari komodifikasi budaya lokal, di mana bahasa Suroboyoan digunakan sebagai strategi untuk memperkuat eksistensi JTV dalam ekosistem media yang makin kompetitif dan digital (Hutomo & Jusnita, 2020). Folklor bahasa Suroboyoan dikemas menjadi konten berita pojok kampung mulai dari presenter, *voice over* hingga teks berita. Fenomena ini menarik untuk dianalisis karena mencerminkan dinamika antara globalisasi media, lokalisasi budaya, dan strategi survival media lokal.

Beberapa akademisi telah melakukan penelitian mengenai komodifikasi budaya lokal dalam tayangan media lokal (Muktiyo, 2015a; Sumartono, 2016; Warapsari, Rahmiaji, & Armando, 2021). Kendati demikian belum ada penelitian yang mengeksplorasi komodifikasi terhadap bahasa lokal sebagai strategi media lokal dalam memikat audiensnya seperti yang dilakukan oleh JTV.

Untuk mendekatkan dengan pemirsa, JTV membuat *tagline* yang sesuai dengan karakteristik masyarakat Jawa Timur yaitu "*Jendelane Arek Suroboyo, Beritane Wong Jawa Timur*" (Jendela masyarakat Surabaya, beritanya masyarakat Jawa Timur). JTV juga menampilkan kreativitas Seperti saat *opening* seperti berikut:

"*sugeng dalu yaopo kabare dino iki, mbalik maneh yo ketemu ambek program boso Suroboyoan sing nyajikno berita teko pirang-pirang daerah nang Jawa Timur. Aku Ning Rahma, mbrek aku Ning Ana, ikilo Pojok Kampung bengi iki*" (Selamat malam, bagaimana kabar anda hari ini, kembali lagi berjumpa dengan program bahasa Suroboyoan yang menyajikan berita dari berbagai daerah di Jawa Timur. Saya Ning Rahma dan saya Ning Ana, berikut Pojok Kampung malam ini).

Setiap segmen juga ada pantun bahasa Suroboyoan seperti, "*mangan kupat iwak e teri, timbangan e telat entenono beritane mari iki*" (Makan ketupat dengan lauk ikan teri, daripada ketinggalan informasi tunggu beritanya setelah pesan-pesan berikut ini).

Secara linguistik, bahasa Suroboyoan termasuk kedalam bahasa Jawa dialek Jawa Timur bagian utara dan Blambangan yang terdiri dari sub dialek Banyuwangi selatan, sub dialek Bojonegoro, sub dialek Gresik, sub dialek Lamongan, sub dialek Mojokerto, sub dialek Pasuruan, sub dialek Rowogempol, sub dialek Sidoarjo, sub dialek Surabaya dan sub dialek Tengger (Kisyani-Laksono, 2002).

Pada penelitian komodifikasi bahasa Suroboyoan ini dimaksudkan adanya proses pengubahan bahasa Suroboyoan menjadi suatu komoditas yang memiliki nilai tukar (nilai yang laku di pasar) yang dikonsep sedemikian rupa pada tayangan berita Pojok Kampung JTV. Bahasa Suroboyoan pada Program Pojok Kampung juga dinilai memiliki diksi atau perbendaharaan kata pada teks berita yang

cukup beragam dan merupakan bahasa ciptan JTV.

Hal tersebut dilakukan JTV selain untuk untuk memperkaya diksi juga untuk menggantikan beberapa kata yang dinilai kurang sopan apabila diterjemahkan kedalam bahasa Suroboyoan. Namun demikian, penciptaan istilah-istilah Bahasa Suroboyoan dengan tetap memperhatikan standar bahasa yang dimiliki JTV, yaitu centil, nakal dan lucu. Oleh karena itu, JTV cenderung menciptakan istilah-istilah bahasa Suroboyoan yang bermakna konotasi yang memiliki arti berbeda dengan bahasa aslinya

Program berita pojok kampung JTV menjadi sebuah arena jurnalisme (arena jurnalistik) yang tidak mampu lagi dalam mempertahankan indepedensi dari arena lain (persaingan dengan media sosial) (Krisdinanto, 2017). Kuatnya tekanan media baru dan tujuan komersialisasi dari arena ekonomi membuat jurnalis dan praktik jurnalis berada pada situasi yang penuh kompleksitas. Pergulatan terjadi terutama ketika dihadapkan pada persoalan indepedensi jurnalistik, yang tercermin melalui tegaknya tembok pembatas antara ruang redaksi dan ruang bisnis (ruang komodifikasi). Tekanan komersialisasi tidak direspon dengan program berita yang faktual dan aktual dalam meningkatkan rating berita untuk menarik iklan, tetapi justru direspon melalui jalan pintas dengan melakukan komodifikasi.

Dari pemaparan di atas, tujuan penelitian ini adalah untuk mengkaji lebih dalam proses komodifikasi bahasa Suroboyoan dilakukan dalam program berita *Pojok Kampung* JTV sebagai strategi adaptif terhadap disrupsi media digital melalui representasi, simulasi budaya, dan penciptaan diksi yang membentuk keterikatan emosional dengan audiens lokal.

KAJIAN PUSTAKA

Bahasa Suroboyoan lebih diwarnai sifat budaya masyarakat Surabaya yang egaliter dan terbentuk secara spontan dari adanya kesinambungan interaksi sosial masyarakat Urban. Hal tersebut dapat berjalan karena adanya komunikasi dan penggunaan bahasa sebagai pengantarnya.

Bahasa Suroboyoan terkesan sangat jenaka (lucu), ramah dan semarak (menyenangkan). Karena perbedaan karakteristiknya dengan bahasa Jawa pada umumnya, maka bahasa Suroboyoan seringkali dianggap kasar dan tidak mengindahkan bahasa Jawa standar (Winiasih, 2010). Sering pula dikalangan masyarakat, untuk menyebutkan kata "sangat" dengan penambahan aksentuasi pada kata dasarnya menggunakan huruf vokal"u". Misalnya, *puanas* berarti sangat panas, *puedes* berarti sangat pedas, *suedhep* berarti sangat sedap, *muedit* berarti kikir dan lain sebagainya. Selain itu, ciri lainnya pada bahasa Suroboyoan dalam kalimat perintah menggunakan kata kerja yang bersangkutan direkatkan ditambah akhiran "no". Misalnya, *uripno* berarti hidupkan, *tukokno* berarti belikan, *jalukno* berarti mintakan dan lain sebagainya.

Penggunaan bahasa Suroboyoan dalam tayangan Pojok Kampung JTV menjadikan program ini menarik bagi penonton. Berita Pojok Kampung ini bertujuan memberikan informasi kepada masyarakat dan juga sebagai upaya untuk melestarikan bahasa Suroboyan. Namun demikian, perjalanan Pojok Kampung

ternyata tidak terlepas dari pro dan kontra terkait penggunaan bahasa Suroboyoan. Di satu pihak, adanya bahasa Suroboyoan dalam tayangan berita merupakan sebuah upaya menjaga eksistensi bahasa khas Surabaya, sedangkan pihak lain menyatakan bahwa penggunaan bahasa Suroboyoan justru terkesan kasar dan tidak mendidik. Program Pojok Kampung merupakan program yang menjadi ciri khas stasiun JTV dalam mengangkat budaya lokal Jawa Timur dengan konsep program acara berita. JTV sudah melaksanakan fungsi media massa yaitu sebagai: 1) *to inform* (untuk memberikan informasi), *to entertaint* (untuk menghibur), *to persuade* (untuk membujuk), 4) *transmission of the culture* (transmisi kebudayan) (Trisnanto, 2015).

Dalam konteks ini, menurut Baudrillard media massa memiliki kekuatan yang signifikan dalam menciptakan realitas dan mempengaruhi persepsi kita terhadap dunia. Media tidak hanya merepresentasikan realitas, tetapi juga berperan dalam memproduksi realitas itu sendiri melalui seleksi, penekanan, dan penyederhanaan informasi. Komodifikasi media menyebabkan penyederhanaan dan pengaburan realitas yang kompleks. Media massa cenderung menyajikan dunia dalam narasi dan citra yang lebih mudah dipahami dan dikonsumsi. Hal ini dapat mengarah pada penyingkiran kompleksitas, ketidakseimbangan informasi, dan pemendekan pemikiran kritis.

Ada tiga konsep utama dalam pemikiran Baudrilard yaitu *Simulacra*, Simulasi dan *Hyperealitas*. *Simulacra* diartikan sebagai sesuatu yang tampak atau dibuat tampak seperti sesuatu yang lain dan diartikan juga sebagai salinan (*copy*) sehingga duplikasi dan yang asli menjadi kabur (Piliang, 1999). Simulasi diartikan proses penciptaan bentuk nyata melalui model-model yang tidak mempunyai asal-usul atau referensi realitasnya, sehingga memampukan manusia membuat yang supernatural, ilusi, fantasi dan khayal menjadi tanpak nyata.

Konsep-konsep inti Baudrillard ini dapat memahami komodifikasi mulai dari proses komodifikasi dalam simulakra dan simulasi sampai kepada dampak yang ditimbulkan dalam komodifikasi yaitu hiperrealitas (Hariyanto, 2018). Dengan kata lain, perspektif Baudrillard memberi ruang analisis bagi terjadinya komodifikasi dalam tayangan Pojok Kampung JTV.

Dalam pandangan Baudrillard (1983), era hiperrealitas muncul ketika tanda-tanda kehilangan maknanya dan representasi metafisik tak lagi relevan. Pada tahap ini, ideologi runtuh dan realitas tidak lagi otentik karena telah digantikan oleh tiruan dari imajinasi penciptanya. Sejalan dengan itu, Dharma (2018a) menyatakan bahwa hiperrealitas terbentuk melalui proses eksploitasi yang panjang dan berlangsung demi kepentingan ekonomi. Ketika masyarakat mulai melihat segala hal sebagai barang dagangan, hal itu mencerminkan masyarakat yang telah terkomodifikasi, sebagaimana dijelaskan oleh (Baudrillard, 1998).

Baudrillard dalam Hariyanto (2018) membagi proses simulasi ke dalam tiga tahap: pemalsuan (*counterfeit*), produksi (*production*), dan simulasi (*simulation*). Dua tahap pertama masih dapat dikategorikan sebagai bentuk awal dari simulakrum, yakni ketika suatu hal merupakan hasil peniruan atau reproduksi dari suatu

model. Namun demikian, simulasi dalam pengertian Baudrillard merujuk pada bentuk khusus dari simulakrum, yaitu simulakrum murni (*pure simulacrum*), di mana suatu entitas tidak lagi meniru atau mereferensikan model aslinya, melainkan menggandakan dirinya sendiri, atau seperti yang ia nyatakan, "*...it is its own pure simulacrum*".

Menurut Baudrillard simulakra diartikan sebagai ruang terjadinya simulasi atau sebuah tiruan, dimana simulasi inilah yang dianggap lebih nyata dari realitasnya (Hariyanto, 2018). Di dalam ruang *simulacra* terjadi proses meng-*copy*, menduplikasi dan memproduksi suatu objek sehingga memunculkan adanya sebuah simulasi. Ruang *simulacra* dalam program berita Pojok Kampung ini ada pada *newsroom* atau ruang redaksi JTV.

Pada penelitian ini *simulacra* ditunjukkan adanya upaya untuk meng-*copy* dan menduplikasi bahasa Suroboyoan menjadi istilah-istilah bahasa Suroboyoan baru sebagai hasil karya ide kreatif produser yang ditayangankan dalam program Pojok Kampung JTV. Proses penciptaan istilah-istilah bahasa Suroboyoan tersebut dilakukan tanpa menggunakan acuan atau referensi, misalnya saja kamus bahasa Suroboyoan, karena memang tidak ada secara pasti tatanan bahasa Suroboyoan yang diwujudkan dalam buku atau kamus. Proses penciptaan istilah-istilah bahasa Suroboyoan yang ditayangkan menjadi suatu berita televisi dilakukan dalam ruang simulacra melalui proses yang kompleks, mulai dari pra-produksi sampai pasca produksi yang terjadi dalam ruang redaksi atau *newsroom*, dimana di dalamnya terdapat campur tangan dari orang-orang yang memiliki kewenangan untuk mengkonsep bahasa Suroboyoan hingga sedemikian rupa.

Bahasa Suroboyoan yang digunakan dalam program berita Pojok Kampung JTV seakan menjadi bahasa yang sebenarnya dalam keseharian yang sudah ada sejak adanya bahasa Suroboyoan. Padahal bahasa Suroboyoan dalam program berita Pojok Kampung JTV merupakan hasil simulasi dari ruang *simulacra* (*news room* JTV) agar berita pojok kampung berbeda dengan program berita televisi lain. Seperti halnya hasil penelitian yang dilakukan oleh Trisnanto (2015) bahwa simulasi dapat menggiring pola pikir masyarakat seakan-akan nyata dalam bentuk *hyperrealitas*.

Simulasi merupakan suatu proses menciptakan bentuk nyata yang dilakukan melalui model-model tanpa referensi sehingga yang supernatural, ilusi, fantasi dan khayalan tampak nyata. Semakin lengkap sebuah simulasi, akan semakin terjebak dalam sesuatu yang tampak seperti nyata (Kellner, Gigi, & Douglas, 2006). Dalam dunia simulasi ini realitas faktual dan citraan berjalin membaur, tidak dapat lagi dibedakan secara tegas, mana yang asli, yang palsu dan yang semu. Simulasi merupakan suatu produk simulakra karena adanya sebuah sistem pertukaran simbolik (*symbolic exchange*).

Seperti yang dijelaskan Baudrillard dalam Fitrianti (2017) tanda dapat dikonstruksi sebagai wacana kapitalisme yang menuntut adanya pengemasan yaitu pesona (*fethisme*), kejutan (*surprise*), provokasi dan daya tarik, yang nantinya akan dianggap lebih menarik dibandingkan isi pesan atau maknanya. Berbagai bentuk simulasi dilakukan oleh media untuk

membuat pencitraan yang menarik bahkan menggiring opini penonton. Simulasi menyelimuti seluruh representasi dan berkembang dalam empat tahap, yaitu: 1) simulasi adalah cerminan dari realitas, 2) simulasi menutupi realitas yang ada, 3) simulasi menutupi ketiadaan realitas, 4) simulasi tidak ada hubungannya dengan realitas.

Hiperrealitas merupakan efek dari simulasi. Menurut Baudrillard, simulasi dianggap sebagai strategi intelektual dan hiperrealitas sebagai efeknya. Istilah hiperrealitas sendiri oleh Baudrillard digunakan untuk menjelaskan perekayasaan makna dalam media. Hiperrealitas sebagai keadaan runtuhnya realitas yang diambil alih oleh model-model citraan, halusinasi dan simulasi yang dianggapp lebih nyata daripada aslinya (Kasiyan, 2008). Hiperrealitas media dapat dikatakan sebagai rekayasa makna dalam sebuah media yang muncul karena adanya dampak perkembangan teknologi.

Kehadiran ilmu yang membahas tentang tada-tanda, dianggap sebagai jalan pintas memahami makna yang terkandung dalam sistem petanda, aturan dan koversi yang memungkinkan petanda tersebut memiliki makna (Khusbiya, 2016). Sebuah tanda adalah segala sesuatu yang digunakan untuk menggantikan sesuatu yang lain secara signifikan. Masyarakat akan menemukan beberapa ungkapan yang tanpa sadar akan membentuk kepercayaan-kepercayaan dan cara pandangnya terhadap realitas. Dalam hiperrealitas selalu ada dua *value* yang muncul yaitu *real value* dan *exit value* (Hariyanto, 2018). *Real value* adalah pemaknaan sebenarnya atau obyektif. *Real value* berkaitan dengan praktek jurnalistik dalam mengemas berita, artinya kaedah dasar-dasar jurnalistik merupakan hal pokok yang harus dipenuhi dalam menyusun program berita seperti halnya Pojok Kampung. Sedangkan *exit value* merupakan *value* yang sudah keluar dari real value sebagai akibat dari komodifikasi. Bahasa Suroboyoan bukan lagi dimaknai dialek Surobyoan tetapi sudah menjadi dialek Pojok Kampung milik JTV. Hiperialitas program pojok kampung JTV sudah tidak lagi identik dengan makna berita sebagai konsep dasar jurnalistik yang obyektif.

METODE PENELITIAN

Penelitian ini menggunakan metode kualitatif deskriptif-analitis, yang bertujuan untuk menggambarkan dan menganalisis secara mendalam praktik komodifikasi bahasa Suroboyoan dalam program Pojok Kampung JTV Surabaya. Fokus penelitian terletak pada bagaimana bahasa lokal direpresentasikan, dikonstruksi, dan diolah menjadi simbol komoditas media untuk mempertahankan eksistensi JTV sebagai media lokal di tengah tekanan media sosial. Dalam konteks penelitian ini, subjek yang diteliti adalah program berita Pojok Kampung, sedangkan objek penelitiannya adalah praktik komodifikasi bahasa Suroboyoan yang dilakukan JTV melalui program tersebut. Informan dipilih menggunakan teknik purposive, yakni berdasarkan kriteria tertentu yang ditetapkan oleh peneliti untuk memastikan kedalaman informasi yang dibutuhkan dapat tercapai. Data primer diperoleh secara langsung melalui wawancara mendalam dengan informan yang terlibat

dalam produksi dan konsumsi program Pojok Kampung seperti produser, eksekutif produser, presenter, dan lima penonton tetap program. Sementara data sekunder dihimpun dari literatur ilmiah, seperti jurnal, buku, dan dokumentasi pendukung seperti naskah berita dan rekaman video serta observasi langsung proses produksi juga digunakan sebagai bahan analisis.

Analisis data dilakukan dengan pendekatan analisis kualitatif interaktif sebagaimana dikembangkan oleh Miles, Huberman, & Saldana (2014), yang terdiri dari tiga tahapan utama: (1) reduksi data, yaitu menyaring dan merangkum hasil wawancara secara sistematis; (2) penyajian data dalam bentuk narasi tematik atau skrip terstruktur; dan (3) penarikan kesimpulan serta verifikasi, di mana data dianalisis secara teoritik menggunakan perspektif komodifikasi dari Jean Baudrillard, khususnya terkait konstruksi simulakra dan nilai tukar simbolik dalam menciptakan hiperrealitas budaya.

Hiperrealitas menjelaskan bagaimana terjadinya perekayasaan makna bahasa Suroboyoan melalui tayangan Pojok Kampung JTV dan memungkinkan penonton menemukan beberapa istilah-istilah bahasa Suroboyoan yang tanpa sadar akan membentuk pemaknaan dan cara pandang terhadap realitasnya. Hal ini dikarenakan simulasi melalui istilah bahasa Suroboyoan yang dilakukan JTV untuk membuat pencitraan yang menarik sehingga mampu menggiring opini publik.

Dimana pemaknaan pada istilah bahasa Suroboyoan Pojok Kampung JTV sebagai padanan kata untuk menggantikan kata yang dianggap kasar, sehingga penonton menganggapnya sebagai sebuah makna konotasi dari bahasa Suroboyoan.

HASIL DAN PEMBAHASAN

Dalam penelitian ini dapat diketahui, bahwa pada tahap konstruksi (penerjemahan) bahasa Suroboyoan yang dilakukan oleh JTV, menghasilkan suatu proses meng-*copy* dan menduplikasi bahasa Suroboyoan menjadi beberapa istilah-istilah baru. Proses ini merupakan hasil ide kreatif karya produser yang dimaksudkan untuk menggantikan kata yang sebenarnya dalam bahasa Suroboyoan. Hal tersebut dilakukan untuk memperhalus kata-kata dalam bahasa Suroboyoan. Seperti yang disampaikan oleh produser Pojok Kampung, "untuk meminimalisir adanya pengucapan kata-kata vulgar dan kurang sopan apabila ditayangkan dalam sebuah program berita televisi. Misalnya istilah kata *pistol gombyok* (alat kelamin laki-laki), *empal brewok* (alat kelamin perempuan), *ngipik-ipik* (perkosa), *hohohihe* (sebutan untuk berhubungan badan) ini dimaksudkan untuk menggantikan bahasa Suroboyoan yang sebenarnya. Tujuannya untuk memperhalus kata yang telah diterjemahkan kedalam bahasa Suroboyoan, karena apabila tidak menggunakan istilah-istilah konotasi tersebut maka beberapa kata yang disampaikan dalam berita akan terdengar lebih vulgar, kasar dan tidak sopan.

Tabel 1. Istilah bahasa Suroboyoan untuk memperhalus bahasa aslinya

Istilah bahasa Suroboyoan	Pengganti kata
Empal brewok	Alat kelamin perempuan

Empal Terik	Alat kelamin perempuan
Pistol gombyok	Alat kelamin laki-laki
Hohohihe	Bersetubuh
Ipik-ipik	Perkosa
Plat kuning/ Balon	Pekerja seks

Sumber: Olahan hasil penelitian

Penciptaan istilah-istilah bahasa Suroboyoan pada tabel di atas juga berdasarkan standar kebahasaan yang diciptakan JTV, meliputi: centil, nakal dan lucu. Sehingga pada ruang simulakra yang berlangsung di dalam *newsroom* ini juga berlangsung proses pengubahan nilai guna bahasa Suroboyoan menjadi suatu bahasa pengantar berita yang menarik perhatian penonton yang dimaksudkan untuk dapat menaikkan perolehan rating. Produser program Pojok Kampung memiliki peran yang dominan untuk menerjemahkan, mengkonsep bahkan menciptakan istilah-istilah bahasa Suroboyoan Pojok Kampung JTV. Produksi program berita Pojok kampung JTV dilakukan melalui tiga tahapan, antara lain: proses praproduksi, proses produksi hingga pada tahap pasca produksi. Seperti yang dikatakan oleh produser program tersebut, Nanang Purwono menjelaskan bahwa:

> *"Proses produksi pemberitaan pojok kampung dimulai dari proses praproduksi (perencanaan), proses produksi, (liputan di lapangan), setelah itu ke produser untuk di edit, naskah juga bahasanya. Setelah proses produksi baru dijadikan kaset dan dibacakan presenternya. Terus barulah proses pasca produksi (Purwono, 2020)."*

Produser sepenuhnya memiliki peranan paling dominan dalam proses produksi program mulai dari berperan untuk memetakan setiap berita yang akan ditayangkan dengan mengurutkan materi berita mana saja yang akan ditayangkan pada program berita Pojok Kampung. Pada tahap ini produser memilah dan memilih materi-materi berita telah dikumpulkan oleh wartawan JTV yang akan ditayangkan pada program Pojok Kampung. Oleh karena itu, dalam ruang simulakra pada penelitian ini terjadi suatu tindakan menirukan dengan maksud menipu, yang ditunjukkan adanya proses penciptaan istilah-istilah bahasa Suroboyoan yang mengakibatkan runtuhnya realitas bahasa Suroboyoan yang digantikan oleh duplikasinya, realitas semu yang diciptakan JTV mengalahkan realitas bahasa yang sebenarnya. Kadang kala komodifikasi yang berlebihan kurang memperhatikan konsekuensi yang terjadi, misalnya komodifikasi acara berita yang menjadikan media sosial sebagai sumber primer (Amanda, 2021).

Selanjutnya proses pasca produksi yang ditunjukkan dengan proses menaikkan program Pojok Kampung pada *sub-control* sehingga dapat disiarkan melalui stasiun televisi. Dalam hal ini, tayangan Pojok Kampung yang didalamnya terdapat duplikasi bahasa Suroboyoan di-*copy* dan diproduksi secara terus menerus sehingga menjadi suatu tayangan berita.

Simulakra ditunjukkan pada aktivitas yang terjadi dalam ruang redaksi atau *newsroom*, dimana penciptaan istilah-istilah bahasa Suroboyoan merupakan sesuatu yang tampak atau dibuat tampak seperti bahasa Suroboyoan pada aslinya, sehingga pemirsa akan sulit membedakan mana

bahasa asli Suroboyoan dengan bahasa Suroboyoan ciptaan JTV yang prosesnya produksinya terjadi di dalam ruang redaksi atau *newsroom* JTV.

Pada penelitian ini hiperrealitas pada program Pojok Kampung lebih ditekankan dengan adanya pemaknaan yang terjadi karena penggunaan istilah-istilah bahasa Suroboyoan sama sekali berbeda dengan bahasa aslinya. berdasarkan hasil temuan dan analisis bahwa pemaknaan istilah-istilah bahasa Suroboyoan.

Dengan demikian pada proses produksi tayangan berita Pojok Kampung dapat terlihat memperhitungkan segala teknik komodifikasi bahasa melalui proses pra-produksi hingga pasca-produksi sampai pada menciptakan naskah berita yang tidak biasa, namun dapat dengan mudah dikenali oleh penontonnya sebagai bahasa Suroboyoan khas Pojok Kampung. Istilah-istilah bahasa Suroboyoan yang ditayangkan melalui program berita Pojok Kampung ini seluruhnya juga melibatkan struktur perasaan dan cita rasa dalam proses penciptaan bahasa beritanya yang diwujudkan dalam naskah berita tersebut.

Beberapa istilah bahasa Suroboyoan juga digunakan untuk menggantikan kata aslinya yang tidak bermakna vulgar, dimaksudkan untuk memperkaya diksi pada tayangan Pojok Kampung. Penciptaan diksi tersebut digunakan untuk memperkaya bahasa Suroboyoan dalam program pojok Kampung JTV dengan tidak mengubah makna dari bahasa Suroboyoan aslinya untuk mendapatkan penerimaan dan pengakuan dari masyarakat terhadap bahasa yang diciptakan JTV. Seperti beberapa bahasa Suroboyoan berikut ini:

Tabel 2. Istilah Bahasa Suroboyoan Untuk Memperkaya Diksi

Istilah bahasa Suroboyoan	Bahasa Suroboyoan	Arti kata
Penthil muter	Angin lesus	Angin puting beliung
Banyu londo	Bir	Minuman keras

Sumber: Olahan hasil penelitian

Diksi yang ada dalam tabel 2 di atas selalu menjadi improvisasi yang ditunggu-tunggu oleh *audience*. Oleh karena itu, presenter Pojok Kampung juga harus mampu menggunakan pelafalan bahasa Suroboyoan. Sehingga mayoritas presenter Pojok Kampung JTV juga berasal dari Surabaya yang sudah tidak asing lagi dengan penggunaan bahasa Suroboyoan. Presenter Pojok Kampung juga merupakan penentu apakah pesan yang disampaikan bisa diterima atau tidak oleh penontonnya. Presenter dengan performa yang baik dalam menyampaikan berita juga dianggap mampu menarik perhatian penonton. Dengan begitu, pembacaan naskah Pojok Kampung oleh presenternya juga berdasarkan pada arahan produser dengan standard yang telah dianut media JTV untuk menyampaikan pesan berita berdasarkan pelafalan kata per kata yang jelas kepada penonton. Nilai yang terkandung dalam proses simulacra berita pojok kampung JTV ini, yaitu menkontruksi realitas apa adanya dengan penyampaian bahasa suroboyoan yang sudah di modifikasi.

Hariyanto menyebutkan dalam simulakra terjadi suatu proses yaitu: 1) difungsikan sebagai tempat terjadinya duplikasi suatu objek, 2) didalamnya

terdapat proses produksi dan proses re-produksi suatu objek menjadi sesuatu yang menarik dan menggiurkan bagi masyarakat (Hariyanto, 2018).

Namun demikian, sebuah penelitian yang pernah dilakukan oleh Afwan (2010), terhadap program berita Pojok Kampung JTV menunjukkan pengggunaan bahasa siaran dalam tayangan Pojok Kampung JTV berlawanan dengan UU penyiaran No. 32 tahun 2002, utamanya dalam hal pedoman perilaku penyiaran dan standard program siaran (P3/SPS) pada bagian ke-empat pasal 52 mengenai peraturan yang melarang penggunaan kata-kata berkonotasi kasar dan makian dalam program televisi. Pada siaran berita Pojok Kampung kerap kali menayangkan kata-kata yang berkonotasi menghina dengan maksud merendahkan martabat manusia, memiliki konotasi yang jorok, kata-kata yang terkesan mesum, dan vulgar. Bahkan pada penelitiannya yang dilakukan pada tayangan Pojok Kampung antara bulan Oktober- November 2009 ditemukan sebanyak 45 padanan kata, dengan penggunaan kata yang paling sering muncul pada kategori berkonotasi vulgar. Istilah-istilah bahasa Suroboyoan pada tayangan Pojok Kampung merupakan sebuah simulasi yang diciptakan tanpa menggunakan acuan atau referensi khusus mengenai bahasa Suroboyoan itu sendiri, seperti penjelasan eksekutif produser Pojok Kampung berikut ini:

> *"Kalo itu ya ada yang murni ide naskah dari kita. Kalau penciptaannya ya kita tidak ada kamus sebagai referensi jadi ya sesuai aja sama bahasa kita (Sutiyono, 2020)."*

Melalui ide-ide kreatif produser inilah berita program Pojok Kampung menggunakan istilah-istilah bahasa Suroboyoan yang sudah di komudifikasi untuk menyebut suatu kata tertentu. Sehingga menghasilkan tanda-tanda, dimana tanda *real* pada tayangan Pojok Kampung adalah penggunaan bahasa Suroboyoan yang memang benar-benar ada dan digunakan oleh masyarakat Surabaya sebagai alat komunikasi, dan tanda semu yang diwujudkan dalam penciptaan istilah-istilah bahasa Suroboyoan melalui proses reproduksi dimaksudkan pada penggunaan kembali bahasa Suroboyoan namun dengan melibatkan modifikasi pada beberapa kata. Menurut Mansur et al. (2022) strategi promosi budaya lokal memerlukan perencanaan yang matang dalam hal penetuan sasaran audiens, latar kebudayaan, dan penataan bahasa serta intonasi yang sesuai agar merangsang minat audiens.

Simulasi pada penelitian ini ditunjukkan adanya penciptaan istilah-istilah bahasa Suroboyoan yang digunakan sebagai bahasa pengantar berita Pojok Kampung JTV. Penciptaan simulasi bahasa Suroboyoan ini melalui model-model tanpa referensi karena tidak berdasarkan pada kamus atau bahasa Suroboyoan aslinya yang digunakan oleh masyarakat sehingga membuat ide kreatif produser ini tampak nyata daripada realitas bahasa Suroboyoan itu sendiri. Dalam hal ini JTV terus mengeksploitasi bahasa Suroboyoan untuk dijadikan sebagai istilah baru dalam tayangan Pojok Kampung yang kemudian diproduksi secara massif dalam media komunikasi. Oleh karenanya, simulasi ini sudah tidak dapat dibedakan lagi mana yang faktual dan mana yang citraan karena berjalin membaur, oleh karenanya

istilah-istilah bahasa Suroboyoan ini sudah tidak dapat diketahui secara pasti mana yang termasuk realitasnya dan mana yang duplikasinya karena mereka telah berbaur dalam sebuah tayangan berita pada televisi, sehingga secara sekilas akan sulit dibedakan.

Adanya simulasi bahasa Suroboyoan dalam tayangan berita Pojok Kampung dimaksudkan untuk memperhalus bahasa aslinya, untuk menghindari bahasa yang terlalu vulgar dalam tayangan program televisi. Penggunaan bahasa Suroboyoan tidak semata-mata hanya digunakan untuk menarik minat penonton JTV saja, namun digunakan juga untuk melestarikan bahasa lokal atau bahasa daerah agar tetap lestari. Menurut Nanang Produser JTV:

> *"Kan ini bahasa juga peninggalan nenek moyang kita, salahnya itu dimana. Sehingga bahasa ini kok ditolak, tidak enak dan tidak diterima, terus mengunakan bahasa pergaulan, Bahasa Indonesia, bahasa-bahasa yang lebih kekinian. Padahal kan ini bahasa kita, bahasa daerah e sendiri (Purwono, 2020)."*

Melalui program Pojok Kampung ini, JTV ingin mengangkat kembali bahasa Suroboyoan yang merupakan bahasa peninggalan nenek moyang, dulunya pernah ada dan digunakan oleh masyarakat Surabaya. Komodifikasi bahasa bukan hanya dapat mempertahankan bahasa peninggalan, namun juga dapat mengenalkan komunitas pengguna bahasa secara nasional bahkan trans nasional (Muth & Del Percio, 2018). Akan tetapi, menurut penuturan Satya Priambodo selaku *marketing communication* JTV yang dikutip melalui website jawapos.tv menjelaskan bahwa semangat mengangkat kembali kelokalan di Jawa Timur ini, ternyata menjadikan Pojok Kampung sebagai salah satu tayangan berita JTV yang masih ada dan terus memiliki eksistensi hingga sekarang. Bahkan, penggunaan bahasa Suroboyoan pada tayangan beritanya inilah, kemudian dianggap memiliki kontribusi yang dapat menaikkan pamor JTV dibandingkan televisi lokal lainnya di Jawa Timur. Komodifikasi semacam ini juga dilakukan oleh TVRI Yogyakarta, misalnya dengan program unggulan "Pangkur Jenggleng" yang bisa melestarikan budaya lokal Yogyakarta dan manarik *audience* serta bersaing dengan TV lokal di sekitarnya seperti TA TV, RB TV, dna Jogja TV (Raharjo, 2011).

Dalam industri media audiens yang terkomodifikasi merupakan produk yang penting untuk dijual pada pengiklan, karenanya komodifikasi budaya dalam industri media selalu memegang dua pernanan penting sebagai pemertahanan nilai-nilai budaya dan kapitalisme industri media (Manggaga, 2018). Muktiyo (2015b) dalam penelitiannya menyebutkan bahwa di era modernisasi ini media massa berperan penting dalam mempertahankan identitas bangsa, misalnya pemberitaan media Harian Kedaulatan Rakyat dengan rubrik Mekarsari yang ditulis dengan bahasa Jawa untuk memberikan contoh transformasi nilai guna bagi kepemimpinan generasi selanjutnya agar tetap mengacu pada nilai-nilai Jawa.

Mengacu pada berbagai hasil penelitian yang telah dijelaskan di atas, pemertahanan budaya lokal melalui siaran televisi lokal telah menjadi strategi yang menguntungkan dan mendidik. Seperti

apa yang telah dilakukan oleh JTV dan Harian Kedaulatan Rakyat, di Bandung juga terdapat 3 stasiun TV lokal, yakni BTV, PJTV, STV, yang juga menjadikan budaya lokal menjadi sebuah komoditas. Misalnya promosi pengobatan alternatif dan mengenalkan jamu tradisional dalam program *talk show* (Wahyudin, 2017).

Dalam temuan penelitian lainnya, Musthofa (2012) menyatakan bahwa dalam hal industri bisnis pertelevisian, memungkinkan hal-hal yang rawan terjadi yaitu adanya permainan terhadap kebenaran pada program televisi. Menurutnya, objek direduksi menjadi komoditas yang dilebih-lebihkan atau dimanipulasi yang bertujuan menarik penonton yang dimaksudkan untuk memperoleh rating, sehingga dapat mempengaruhi pemasukan tarif iklan. Dimana semakin tinggi tarif iklan, maka media akan mendapat keuntungan yang tinggi pula. Kendati demikian, pemertahanan bahasa daerah perlu terus dilakukan di tengah gempuran globalisasi, terlebih ketika mobilitas warga negara asing di berbagai daerah tujuan pariwisata yang mengakibatkan munculnya komodifikasi bahasa asing di berbagai daerah di Indonesia untuk keperluan *branding* (Kholifah, Sholikhah, & Wardani, 2021).

Komodifikasi bahasa sendiri tidak selalu berkonotasi negatif dan materialistik. Liu (2022) dalam penelitian yang dilalukan di Irlandia pada komunitas Tionghowa diaspora menemukan hasil bahwa komodifikasi bahasa warisan penting dilakukan untuk mengenalkan pada komunitas diaspora yang ada di dunia agar mengenal warisan budaya mereka di tengah gempuran modernisasi.

KESIMPULAN

Penelitian ini menunjukkan bahwa Jawa Pos Televisi (JTV) secara strategis telah melakukan komodifikasi bahasa Suroboyoan dalam program berita Pojok Kampung sebagai upaya mempertahankan eksistensinya di tengah tekanan dari media sosial dan tuntutan komersialisasi. Bahasa Suroboyoan yang awalnya merupakan bagian dari folklor verbal masyarakat Surabaya dan sekitarnya, telah direkayasa dan dikonstruksi menjadi simbol media yang mengandung nilai tukar. Ini terlihat dari penciptaan istilah-istilah baru, penggunaan gaya tutur khas, hingga penyusunan naskah berita yang disesuaikan dengan karakteristik penonton lokal. Bahasa lokal ini direkonstruksi dalam ruang simulakra, yaitu ruang di mana realitas baru diproduksi tanpa mengacu pada referensi asli. Seluruh proses, mulai dari pra-produksi hingga pasca-produksi, dikendalikan secara penuh oleh produser sebagai aktor utama pembentuk narasi.

Program *Pojok Kampung* JTV secara kreatif membentuk simulasi bahasa Suroboyoan dengan menciptakan istilah-istilah baru yang tidak merujuk pada referensi kebahasaan asli, sebagai strategi komodifikasi untuk memperhalus, memperkaya, dan menarik minat penonton, namun sekaligus menciptakan realitas semu yang membaurkan batas antara bahasa asli dan ciptaan media demi kepentingan rating, pelestarian budaya lokal, dan eksistensi industri media lokal.

Akhirnya, praktik ini menghasilkan kondisi hiperrealitas, di mana bahasa Suroboyoan dalam Pojok Kampung tidak lagi bermakna sebagai dialek rakyat,

melainkan telah menjadi dialek media yang dimiliki dan dikendalikan oleh JTV. Realitas berita bukan lagi bersifat objektif, melainkan bercampur dengan konstruksi simbolik yang dikemas untuk tujuan komersial. Komodifikasi ini menunjukkan bahwa media lokal tidak lagi hanya sebagai penyampai informasi, tetapi telah menjadi produsen realitas simbolik yang membentuk persepsi publik melalui bahasa yang direkayasa. Komodifikasi menjadi strategi utama agar media tetap relevan dan menarik bagi pengiklan dan khalayak penonton.

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Readiness and Organizational Communication Climate of Sidoarjo District Government In Implementing Smart Governance

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Abstract

Smart governance is one dimension in a smart city that focuses on governance. In its implementation, there are many obstacles faced by local government organizations in Sidoarjo Regency. This study aims to analyze and explain the readiness and communication climate of local government organizations in the Sidoarjo Regency in implementing smart governance. This explanatory quantitative study used a sample of 117 respondents distributed among nine local government organizations. Data was collected through a questionnaire distribution arranged into three variables: readiness, organizational environment, and smart governance. The collected data was coded, processed, and tested for validity, reliability, homogeneity, linearity, normality, and heteroscedasticity. Furthermore, the data were analyzed using multiple linear regression analysis. The results of the study show that readiness and organizational communication climate simultaneously have a positive and significant influence on the implementation of smart governance with an R coefficient of 66.5%. The success of implementing smart governance depends on the readiness of resources and infrastructure as well as a conducive communication climate.

Keywords: *Smart Governance; Readiness; Communication Climate.*

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Kesiapan dan Iklim Komunikasi Organisasi Pemerintah Kabupaten Sidoarjo Dalam Menerapkan Smart Governance

Abstrak

Smart governance merupakan salah satu dimensi dalam smart city yang menitikberatkan pada tata kelola pemerintahan. Dalam penerapannya, terdapat banyak kendala yang dihadapi oleh organisasi pemerintah daerah di Kabupaten Sidoarjo. Penelitian ini bertujuan untuk menganalisis dan menjelaskan kesiapan dan iklim komunikasi organisasi pemerintah daerah di Kabupaten Sidoarjo dalam menerapkan smart governance. Penelitian kuantitatif eksplanatif ini menggunakan sampel sebanyak 117 responden yang tersebar pada sembilan organisasi pemerintah daerah. Pengumpulan data dilakukan melalui penyebaran kuesioner yang disusun menjadi tiga variabel yaitu kesiapan, lingkungan organisasi, dan smart governance. Data yang terkumpul dikodekan, diolah, dan diuji validitas, reliabilitas, homogenitas, linearitas, normalitas, dan heteroskedastisitas. Selanjutnya data

dianalisis menggunakan analisis regresi linier berganda. Hasil penelitian menunjukkan bahwa kesiapan dan iklim komunikasi organisasi secara simultan memiliki pengaruh positif dan signifikan terhadap penerapan smart governance dengan koefisien R sebesar 66,5%. Keberhasilan penerapan smart governance bergantung pada kesiapan sumber daya dan infrastruktur serta iklim komunikasi yang kondusif.

Kata kunci: *Tata Kelola Cerdas; Kesiapan; Iklim Komunikasi.*

Introduction

Smart governance is governance that aims to foster the process of empowering and increasing community participation in government services (Hasibuan & Sulaiman, 2019; Nursetiawan & Putra, 2021) . Smart governance is one part of a smart city that focuses on bureaucratic governance (Amalia et al., 2023; Enceng & Hidayat, 2020; Wahyuni et al., 2021) . Smart government aims to foster the process of empowerment and participation from the community to the government (Seftyana et al., 2022) . Good cooperation between the government and the community can create effective and efficient governance because the government can be fair, honest, democratic, the quality of public services can be better (Ramadhani et al., 2022) .

Smart governance is the foundation of smart city development in Indonesia by integrating ICT in governance, increasing efficiency, transparency, and public participation (Diskominfo.tangerangkota.go.id, 2024; Nurmiyati, 2021; Wirawan, 2024). The implementation of smart governance in Indonesia is realized through the use of information and communication technology to improve the efficiency and transparency of public services in various cities (Susanto, 2021) . Tangerang City, for example, presents the Super App Tangerang LIVE and Tangerang AYO applications that integrate various public services in one digital platform, as well as the Public Service Mall with hundreds of services from various agencies (Fitriana & Arif, 2024) . Surabaya implements e-Kios and an online licensing system that makes it easier for people to access services without having to move between agencies, and has a smart city control center to monitor services in real-time (Gamatechno.com, 2024) . Bandung built a Command Center and developed e-government applications such as e-budgeting and e-planning to support transparency and community participation in city management (Zulfiani et al., 2023) . Jakarta through Jakarta Smart City and JAKI application provides various digital services, open data, and community reporting channels to increase citizen engagement and government transparency (Barunea et al., 2023) . In general, the implementation of smart governance in these cities encourages faster, easier, and more participatory public services, although it is still faced with challenges of equal distribution of digital literacy and data integration between agencies (Olii & Ibrahim, 2024) .

The implementation of *smart governance* in Sidoarjo District is supported by the SIPRAJA application which integrates population administration, licensing and non-licensing services in one digital platform that is easily accessible to the public (Kadir et al., 2023) . This

application reaches all villages and sub-districts in Sidoarjo and involves various government agencies to improve the efficiency and transparency of public services (Chiqmah & Choiriyah, 2022) . The local government's commitment is also emphasized through Regent Regulation No. 46/2018 on Technology and Communication Governance Towards Smart City, which serves as a regulatory basis for *smart governance* development. In addition to SIPRAJA, Sidoarjo developed various other applications such as e-SPPT, e-Reclame, Dataku, and Smart ASN to support the digitization of services and human resource management (Isnaini Agustin & Usrotin Choiriyah, 2022) . Local governments actively conduct socialization and training so that the community and apparatus can make optimal use of this technology (Riani et al., 2025) . A collaborative approach with various stakeholders strengthens the implementation of smart governance, making Sidoarjo an example of success in the Movement Towards 100 Smart Cities program in Indonesia (Hartiningtyas & Choiriyah, 2024) .

The main challenges of *smart governance* in Sidoarjo Regency and in the context of Indonesia include disparities in digital infrastructure, where 89% of major cities are connected by *fiber optic*, but many remote villages still depend on 3G signals or are not yet covered by broadband networks (Kompasiana, 2025) . Regional budget allocation for digitalization is still low, only around 23% of the APBD, while human resource capacity is also limited with 54% of ASN in disadvantaged areas not yet mastering basic e-government (Kompasiana, 2024) . Data security threats and cyber-attacks reached 1.2 million cases in 2022, adding to the complexity of implementation. The government encourages the acceleration of digital transformation through regulations such as Presidential Regulation No. 95/2018 on Electronic-Based Government Systems (SPBE) to improve the quality of public services (Aditya & Ramdani, 2025; Olii & Ibrahim, 2024; Septiani, 2024) .

Several studies relevant to *smart governance* such as research in Toba Regency and Makassar City show that collaboration between stakeholders and the commitment of local leaders are critical to the success of smart governance, but there are still challenges related to dependence, uncertainty, and suboptimal incentives (Setiawan, 2024; Wirawan et al., 2025) . The study in Tanjungpinang City highlights limited human resources competent in digital technology as a major obstacle, despite the existence of supportive local regulations (Arsyad et al., 2022). Studies in the Capital City of the Archipelago (IKN) emphasize the need for effective smart governance principles to improve transparency, efficiency, and public services, as well as the challenges of integrating digital technology with governance (Rumbayan, 2023 ; Mahayani, 2024; Sitorus, 2019) . Evaluations in various regions reveal low system integration, budget and infrastructure limitations, as well as bureaucratic resistance and lack of HR training as significant barriers (Herdiyanti et al., 2019). Other studies confirm that the success of smart governance is highly dependent on the readiness of ICT infrastructure, competent human resources, budget, and work environment conducive

to collaboration and innovation (Ulya & Tarigan, 2017; Annisah, 2018; Samsuar & Mediyanti, 2020), synergy and coordination among local government agencies or organizations (Suryansyah et al., 2019), organizational communication climate (Mandala et al., 2023; Beama et al., 2022 ; Tafary & Prasetyawati, 2025) . The research gap also shows a lack of attention to the development of organizational culture and continuous HR capacity building, so a holistic approach that combines technical aspects and organizational culture is needed to realize smart governance towards a successful smart city in Indonesia.

Based on these problems, this study aims to analyze and explain the readiness and organizational communication climate of the Sidoarjo Regency local government in implementing *smart governance* and its effect on *smart governance*. The basic concepts used in this study are readiness according to Abadi (2015), organizational communication climate according to Pace and Don cited by Abadi (2021), and *smart governance* according to Cohen (2013).

Literature review

Readiness and Organizational Communication Climate in the Context of Smart Governance

Organizational communication climate, organizational readiness, and smart governance are closely interrelated in supporting organizational transformation and success, particularly in the context of change and smart governance. A positive organizational communication climate creates an open work environment, supports information exchange, and builds trust, which ultimately increases organizational readiness to deal with change and adopt smart governance principles (Erlyani et al., 2024; Quilon & Perreras, 2020; Guenduez & Mergel, 2022; Mumtaz et al., 2024; Alanc & Kitapci, 2024) .

Organizational communication climate is a shared perception of the quality of communication within the organization, including openness, clarity, trust, and participation. A good communication climate encourages effective information exchange, builds trust, and increases employee involvement in the change process (Erlyani et al., 2024; Quilon & Perreras, 2020) . Indicators of the company's communication climate are the comfort of the workspace, the availability of office stationery, the availability of transportation equipment, the availability of electricity resources, the availability of water resources, the availability of communication tools, the availability of places of worship, the availability of information sources, the suitability of educational qualifications with tasks, understanding of job duties, the ability to complete job tasks properly and on time, cooperation between employees, harmonious working relationships with fellow employees, discipline at work, the availability of standard operating procedures (SOPs), relationships with partner institutions, the implementation of coordination with other institutions, and communication with other institutions, and constructive feedback (Erlyani et al., 2024; Quilon & Perreras, 2020), 2024; Quilon & Perreras, 2020) .

Organizational readiness is the level of mental, structural, and resource readiness to accept and implement change. In this study, organizational readiness refers to a series of strategic steps taken by local

governments in managing information and communication technology (ICT), disseminating public information, and encouraging community involvement in an effective and sustainable manner. A positive communication climate and organizational trust have been shown to increase individual and organizational readiness in the face of change, including in the context of new governance or digital transformation (Alanc & Kitapci, 2024; Erlyani et al., 2024; Mumtaz et al., 2024) .

This readiness is measured through indicators such as the availability of strategic plans, legal policies, ICT infrastructure, quality and number of human resources, budget allocations, institutions, coordinated policy communication across all related units (Bahlamar & Abadi, 2023 ; Rianto & Lestari, 2022), positive attitudes towards change, management support, employee involvement, and *change* efficacy (Saphira et al., 2024; Mumtaz et al., 2023; Kitapci & Alanc, 2024).

Smart governance is organizational governance that promotes transparency, participation, innovation, and the use of technology to improve effectiveness and accountability. Important elements in smart governance include infrastructure, open government, digital services, social and public services, and transparent and participatory decision-making processes. Organizational readiness and a good communication climate are important foundations for implementing smart governance, because they support collaboration, innovation, and data-driven decision making (Quilon & Perreras, 2020; Guenduez & Mergel, 2022). For this reason, indicators that can be used to measure smart governance include hardware (communication and information tools), software (hardware support applications), data and information (information dissemination tools), organizational structure (structural positions under the top leader), communication (the process of direction and explanation), and the attitude of implementers (subjective motivation of individuals in the organization) (Quilon & Perreras, 2020; Guenduez & Mergel, 2022).

An open and supportive organizational communication climate builds trust and increases organizational readiness for change. This readiness is an important prerequisite for adopting smart governance, where participation, innovation and collaboration are indispensable. These three aspects form a mutually reinforcing cycle: good communication, high readiness, effective smart governance implementation (Quilon & Perreras, 2020; Saphira et al., 2024; Guenduez & Mergel, 2022; Mumtaz et al., 2023; Kitapci & Alanc, 2024).

Methods

This research uses an explanatory quantitative approach, which is research that seeks to examine the effect of readiness, organizational communication climate, on the implementation of *smart governance*. The location of this research is in Sidoarjo Regency. The fundamental reason for conducting this research is because all OPDs in Sidoarjo Regency have several applications to implement *smart governance*. Determination of the sample using *simple random sampling* technique. The sample of this study was 117 respondents spread across nine local government organizations as a database.

The primary data collection that researchers choose is a questionnaire. The questionnaire was prepared using readiness variables (X1) including: technology, innovation, people (HR), self-development. Organizational communication climate (X2) includes internal environment and external environment. The implementation of *smart governance* (Y) includes hardware, software, data and information, organizational structure, communication, attitude of implementers. Responses to the questionnaire questions used a Likert scale. There are five response options in the questionnaire according to a score of 1-5.

The results of the validity test show that readiness (X1), organizational environment (X2), and *smart governance* implementation (Y) are all valid items. Next for the reliability test, it shows that the Cronbach's alpha value in readiness is 0.679, the organizational environment is 0.901, and the application of *smart governance* is 0.869. Thus, the reliability test results show that both variables in the research instrument are reliable. It is clear that each questionnaire submitted can produce data that is aligned and can be used by this study. After carrying out the validity and reliability tests, after that testing the normality of the data that this study has met the assumption of normality.

Table 1. Reliability, Linearity, & Multicollinearity Tests

Variables	Cronbachs Alpha	N of Items	Description
Readiness	0.679	4	Reliable
Communication Climate Organizational	0.901	18	Reliable
Smart Governance	0.869	6	Reliable
	Linearity	Alpha Significance	
Readiness	0.000	< 0.05	Linear
Communication Climate Organizational	0.000	< 0.05	Linear
	Tolerance	VIF	
Readiness	.882	1.134	Multicollinearity Free
Communication Climate Organizational	.882	1.134	Multicollinearity Free

Source: Primary Data Processing, 2023

Table 1 also shows that this research data is free from multicollinearity. The classic assumption test results have a VIF value still below 10. The next test is the heteroscedasticity test. This test is used to determine the inequality that occurs in variants due to differences in variants with different observations. The test results of the smart governance implementation data are free from heteroscedasticity and collinearity tests. The test results show the Durbin Watson (DW) value of 2,546 so that the data can be declared free from the autocorrelation test.

The hypothesis test that researchers choose is using multiple linear regression analysis. The hypothesis states that readiness has a positive effect on the implementation of smart governance, the organizational communication climate has a positive effect on the implementation of smart governance. Finally, readiness and organizational environment have a positive effect on the implementation of smart governance. Below is the determination of hypothesis acceptance in this study:

H0 is accepted if the calculated probability is greater than the alpha significance (0.05). This means that the working hypothesis (Ha) is rejected and H0 is accepted.

Ha is accepted if the calculated probability is smaller than the alpha significance (0.05). This means that the working hypothesis (Ha) is accepted and H0 is rejected.

Results and Discussion

Smart governance is part of a smart city that prioritizes the regulatory side and government processes. The implementation of smart governance in this study is interpreted by the application of e-government which explains information systems including computers, websites and applications. The application below is present as a support process for the concept of smart governance in Sidoarjo Regency.

Table 2. Data on Regional Apparatus Organizations (OPD) in Sidoarjo District

No.	OPD	Application Name
1	Sidoarjo District Inspectorate	E- Consulting: online consultation facility (village/sub-district level throughout the district) Sidoarjo
2	District Regional Secretariat Sidoarjo	Sidoarjo Public Service System (SIPRAJA): 16 types of public services (village, sub-district and district levels)
3	Secretariat of the Regency DPRD Sidoarjo	Do not have application
4	Planning and Development Agency of the Sidoarjo Regency	CSR: service scale priority as material planning
5	Regional Civil Service Agency of the Sidoarjo Regency	E-Performance: service for ASN to report work targets, realization, and assessment of civil servant work performance.
6	Regional Tax Service Agency	Sidoarjo Regional Tax Application (APDS): service related tax
7	Management Body Finance and Regional Assets of the Sidoarjo Regency	Sidoarjo Regional Finance System (SIKSDA): service information finance.
8	Unitary Body Nation and Politics	System Recommendation Research (SIDALI): service licensing study
9	Disaster Management Agency Regional Disaster	Sidoarjo Responsive (SIGAP): fast service in handling and anticipating disasters.
10	Department of Communication and Information	E- Clippings: clipping news around Government activities in Sidoarjo Regency.
11	Population and Registration Service Civil	Ceiling Civil Registry: service field administration population
12	labor offices	Do not have application
13	public health office	SIKDA: bridging data communication services (health center level, home sick, duty health Regency / City / Province / Ministry of Health.
14	Department of Women›s Empowerment and Child Protection, KB	Do not have application
15	Social Services	Do not have application
16	Department of Housing, Settlement, Public Works and Spatial Planning	Do not have application

No.	OPD	Application Name
17	Department of Investment and PTPS	Integrated Service Licensing System (SIPPADU): service licensing based on electronic
18	Department of Food and Agriculture	SCC: service making SKKH and SKKPH / related letter health for animals
19	Department of Cooperatives and Micro Enterprises	Digital Data for Cooperatives and Micro Enterprises (DITAKOPUM): a service for perpetrator cooperatives to report their finances.
20	Department of Education and Culture	Basic Education Data (Dapodik): data collection system managed by the Department of Education and Culture.
21	Population Service Sports and Tourism	Do not have application
22	Department of Public Works, Highways and Water Resources	Do not have application
23	Department of Industry and Trade	Trading Data Information Regency Sidoarjo (INDAGO) : service field trading
24	Department of Community and Village Empowerment	Do not have application
25	Department of Transportation	E- KIR: periodic vehicle testing registration service by online
26	Library and Archives Service	SIDIRA : *digital library* data services
27	Department of Environment and Sanitation	SIKOLING: service public related document environment by online
28	Fisheries Service	Do not have application
29	Civil Service Police Unit Praja	Service Online Aspirations and Complaints (LAPOR): service complaints about public services
30	Regional public hospital	Santri (SMS queue, House Sick): service counter / queue patient by online
31	Regional Drinking Water Company (PDAM)	Do not have application

Source: Primary Data Processing, 2024

Of the 32 regional apparatus organizations (OPDs) in Sidoarjo Regency, 22 have developed innovative digital applications, while the other 10 OPDs do not yet have innovative applications. The various applications, such as SIPRAJA, E-Consulting, SIKSDA, E-Kinerja, APDS, Dataku, SIPPADU, DITAKOPUM, and LAPOR, support public services in various sectors ranging from consultation, finance, licensing, to community complaints (Angela Christiana Yosephine & Tukiman, 2024; Hakim Kubro & Arif, 2023; Isnaini Agustin & Usrotin Choiriyah, 2022) . This application innovation facilitates service access, improves bureaucratic efficiency, and encourages the digitization of government administration, as seen in the E-Kinerja application which makes ASN reporting more efficient and SIPRAJA which accelerates public services at the village to district level (Nurlita et al., 2024) . However, there are still OPDs that do not have application innovations, such as the Social Service, Housing Office, PDAM, and several others, which shows the need to accelerate digitalization evenly throughout the agency (Mauludi & Nurrahman, 2024; Syahronny et al., 2024) .

Digital applications in Sidoarjo not only support internal efficiency but also

strengthen community empowerment and public participation. For example, the DITAKOPUM app facilitates online financial reporting of cooperatives and MSMEs, while E-Lapor improves public access to submit aspirations or complaints in a transparent and accountable manner (Ayu et al., 2025; Sari et al., 2022) . In addition, the Dataku application developed with the Central Bureau of Statistics provides a platform for public data and information, supporting transparent and accurate data-based decision making. Other innovations such as Plavon Dukcapil facilitate online population administration services, speed up the process and increase public satisfaction (Muhajir et al., 2022) .

The digitization of public services in Sidoarjo is also supported by the concept of smart governance that emphasizes transparency, efficiency and collaboration between stakeholders. The Sidoarjo District Government continues to encourage the development of new applications and integration of services through the Public Service Mall (MPP) and one-stop service system, so that people can access various services in one place more easily and quickly. However, challenges remain, such as suboptimal utilization of applications by the community due to limited digital literacy and access to technology in some areas.

Overall, digital application innovation in Sidoarjo District has brought significant changes in governance and public services, but continuous efforts are still needed to expand the scope of digitalization to all OPDs and improve public digital literacy. Active community involvement and cross-sector collaboration are key to the success of smart governance, so that public services can continue to develop to be more responsive, transparent and accountable.

Smart Governance: The Influence of Readiness and Organizational Communication Climate

To form smart governance, efforts are needed to foster the process of empowerment and readiness of government and society. Readiness is the ability that individuals have both mentally, physically, and learning facilities (Irma Gusti, 2017) . Physical readiness can be seen through a person's energy, health, mentality in carrying out an activity (Dalyono, 2005) . In addition to readiness, the organizational communication climate can also affect the implementation of smart governance. Organizational communication climate is an important element that exists inside or outside the organization and can affect organizational goals in a complex / partial manner (Marhumi, 2018) .

The results of this study indicate that there are variables that are thought to affect smart governance in Sidoarjo Regency, including readiness and organizational communication climate. This research hypothesis states that readiness and organizational communication climate have a joint and partial effect on smart governance in Sidoarjo Regency.

Table 3. Factors that influence smart governance

Coefficients[a]				
Model	Unstandardized Coefficients	Standard ized Coefficients	T	Sig.
	B	Std. Error Beta		
(Constant)	.881	1.970	.447	.657

(X1) Readiness	.424	.106	.346	4.010	.000
(X2) Organizational Communication Climate	.260	.035	.638	7.396	.000

Dependent Variable: (Y) smart governance

Description:

n : 117 R : 0.824

R Square : 0.678 Adjusted R Square: 0.665

F count: 51.652 df= 2 F sig: 0.000

Sig: 0.05

Durbin-Watson : 1.65 < 2.546 < 2.35 (no autocorrelation)

Data distribution : normal

Model equation: $Y = 0.881 + 0.360 X_1 + 0.260 X_2$

Predictors: (contans), Readiness (X1), Organizational Communication Climate (X2)

Dependent variable: smart governance

Source: Primary Data Processing, 2023

Readiness has a positive effect on smart governance in Sidoarjo Regency. The table (figure) of the T-test results shows that the t_{count} value is 4.010 so that the significance of the t-count probability is 0.000 < than the Alpha significance (0.05). Because the significance of the t-count is smaller than the Alpha significance, the hypothesis that readiness has an effect on smart governance in Sidoarjo Regency **can be accepted**.

Organizational communication climate has a positive effect on smart governance in Sidoarjo Regency. The table (figure) of the T-test results shows that the t_{count} value is 7.396 so that the significance of the t-count probability is 0.000 < than the Alpha significance (0.05). Because the significance of the t-count is smaller than the Alpha significance, the hypothesis that readiness affects smart governance in Sidoarjo district **is accepted**.

Readiness and organizational communication climate simultaneously and positively affect the smart governance of Sidoarjo Regency. The variable that has the greatest level of influence on the smart governance implementation variable is the organizational communication climate variable. The results of the F test in Table (numbers) show that readiness (X1), organizational communication climate (X2) and both variables simultaneously affect the smart governance of Sidoarjo Regency with $F_{(count)}$ (0.000)< from α (0.05). Because $F_{(count)}$ (0.000)< from α (0.05), the hypothesis that readiness and organizational environment simultaneously and positively affect the smart governance of Sidoarjo Regency **can be accepted**.

The coefficient (R^2) of the influence of the two variables of readiness and communication climate on smart governance is 0.824. This means that readiness and organizational communication climate affect the implementation of smart governance in Sidoarjo Regency by 82.4% and leaves 17.6% influenced by different factors. Thus it can be seen that simultaneously or together there is a significant influence between readiness (X_1) and organizational environment (X_2) on the implementation of smart governance in Sidoarjo Regency (Y). The implementation of smart governance in this study is interpreted as the implementation of e-government so that it explains more about computer-based information systems.

Partially, the factors that affect smart governance are readiness and organizational communication climate. In this case, both variables affect smart governance. The percentage of **readiness**

indicators that have an influence on the implementation of smart governance includes technology (79%), innovation (81%), human resources (HR) (80%), and self-development (52%). This study shows that readiness can be used to implement smart governance in Sidoarjo Regency effectively and efficiently. Recent studies confirm that the success of smart governance implementation depends on organizational readiness and a conducive communication climate. Organizational readiness includes aspects of technology, innovation, human resources (HR), and ASN capacity development that are the foundation for adopting electronic-based government systems effectively and efficiently (Mariano, 2018; Nursetiawan & Putra, 2021; Wibowo, 2022). In addition, readiness also involves the availability of ICT infrastructure, clear policies, and strong management support, which significantly improves the quality of digital public services (Anggraina et al., 2020; Rahmawati & Prasetyo, 2024).

The organizational communication climate proved to be the most dominant variable in the implementation of smart governance in Sidoarjo Regency, with the contribution of the organizational environment reaching 63.8%. The internal environment, which includes workspace comfort, availability of facilities such as stationery, transportation, electricity, water, communication tools, places of worship, and information sources, has a significant influence on the effectiveness of smart governance. In addition, aspects of suitability of educational qualifications, understanding of tasks, ability to complete work, cooperation, harmony of working relationships, discipline, and availability of SOPs are also very decisive, with most indicators recording percentages above 70%. The external environment, such as relationships and coordination with partner institutions and cross-agency communication, also strengthens the implementation of smart governance, with indicators also showing high influence.

This research is in line with previous findings that confirm that the work environment and organizational communication climate play an important role in improving employee performance and governance effectiveness (Magdalena et al., 2023; Azmi & Djunaedi, 2022). Another study also revealed that the relationship between the community, regional apparatus organizations (OPDs), and the government, as well as the collaboration of stakeholders, contribute greatly to the success of *smart city* implementation (Negara, 2021; Nday & Djunaedi, 2021). Research results in South Tangerang City even confirm that both internal and external environments equally influence the success of smart cities (Azmi & Djunaedi, 2022). This research strengthens the evidence that a conducive organizational communication climate and work environment such as openness, trust, and participation are the main keys in supporting effective and sustainable smart governance implementation (Quilon & Perreras, 2020; Saphira et al., 2024).

Collaboration between stakeholders and active community participation are also key factors in the success of smart governance. Digital applications developed in various regions, such as Sidoarjo and Semarang City, not only improve the efficiency of internal services, but also

strengthen community empowerment and transparency of public services (Hudayah & Sukmana, 2022; Putri & Setiawan, 2025). Public participation through e-participation platforms and online complaints encourage local government accountability and responsiveness, so that smart governance can run sustainably and inclusively (Desy, 2023).

Overall, the integration of organizational readiness, positive communication climate, and community participation forms a synergistic cycle that strengthens the implementation of smart governance. Strengthening ASN digital literacy, modernizing ICT infrastructure, establishing digital innovation units, and optimizing internal communication and coordination between OPDs are recommended strategic steps to accelerate digital transformation in local government (Santoso & Lestari, 2024; Wibowo & Hidayat, 2025). With this holistic approach, smart governance can be realized effectively, efficiently, and responsively to community needs.

The novelty of this study is, **first**, the importance of organizational communication climate as a dominant variable influencing the effectiveness of smart governance implementation (Quilon & Perreras, 2020; Saphira et al., 2024). A positive communication climate, which includes openness, clarity, trust and participation, is considered a key foundation that enhances an organization's readiness to deal with change and adopt smart governance across the board. This is a development from previous studies that focus more on technical e-readiness dimensions such as infrastructure, human resources, and policies (Rahmawati & Ardhian, 2023; Utama et al., 2023).

Second, research approaches that integrate organizational readiness and communication climate as simultaneous variables provide a more comprehensive picture of the factors that influence the success of smart governance. Studies in various regions such as Bandung, Bengkulu, and Central Lombok use an analytical model that combines aspects of strategy, technology, organization, human resources, and environment (STOPE framework) to measure readiness holistically (Sofiani, 2024; Mauludi, 2023). This approach highlights that readiness is not only about physical and technical readiness, but also mental readiness, organizational culture, and internal communication that supports collaboration between work units and external stakeholders.

Third, another novelty lies in the emphasis on the role of organizational communication climate in building trust and increasing the active participation of employees and communities in smart governance processes. Recent studies confirm that a good communication climate not only facilitates the flow of information, but also strengthens coordination, innovation and data-driven decision-making, thereby accelerating digital transformation and responsive public services (Magdalena et al., 2023; Guenduez & Mergel, 2022). This is a development from previous studies that were more limited to technical aspects and government policies.

Fourth, the results of recent studies also highlight the need for integrated policy strategies to overcome obstacles

in the readiness and communication climate, such as increasing ASN digital literacy, modernizing ICT infrastructure, establishing digital innovation units, and optimizing internal communication and digital public participation (Rahmawati & Prasetyo, 2024; Santoso & Lestari, 2024). This approach shows a shift from a static evaluation of readiness to a dynamic strategy that combines human, technological, and organizational culture aspects simultaneously to realize effective and sustainable smart governance. As such, these recent studies make an important contribution to expanding the understanding and practice of smart governance implementation in Indonesia.

Conclusion

This study can be concluded that smart governance is influenced by readiness and organizational environment. The influence of the two variables is 82.4 percent. The contribution of the influence of readiness in smart governance is 34.5%. The readiness that influences includes technology, innovation, human resources, and ASN self-development. The organizational communication climate in smart governance is 63.8%. The organizational communication climate includes the comfort of the workspace, the availability of facilities and infrastructure, the suitability of educational qualifications to the task, understanding of job duties, the ability to complete job duties properly and on time, cooperation between employees, harmony of working relationships with fellow employees, discipline at work, availability of standard operating procedures (SOPs), relationships with partner institutions as large as, implementation of coordination and communication with other institutions.

The implications of this research show that readiness and organizational environment can be used to implement smart governance in Sidoarjo Regency. Readiness is needed to meet public satisfaction. Organizational communication climate is needed as an important element that can create smart governance. The Sidoarjo Regency Regional Apparatus Organization (OPD) can optimize and show the readiness and organizational environment in Sidoarjo Regency by further improving the quality of human resources (HR) to support the implementation of smart governance. Community participation in Sidoarjo Regency is also very important to create fast, accurate and precise public services that affect the success of *smart cities*.

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Organizational Communication Culture in Village Governments and the Quality of Administrative Services in Sidoarjo District of Indonesia

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Abstract

Organizational communication culture in Indonesia, especially in Sidoarjo, still faces challenges in the form of ineffective interaction between the village government and the community, which results in low understanding and participation of residents in utilizing administrative services. The purpose of this study is to explain the influence of organizational communication culture of village government on the quality of administrative services in the village. This quantitative study uses a simple random sampling technique in data collection. Primary data collected from 106 village government officials in Sidoarjo Regency as respondents were processed and analyzed using multiple linear regression analysis. The results of the analysis show that organizational communication culture has a significant influence of 84.6% on the quality of administrative services, with accountability (66%) and teamwork (46.1%) as the dominant factors that strengthen service quality. In contrast, the variables of community service (-69.2%), openness of communication (-63.5%), and coordination (-65.6%) actually have a negative impact on the quality of administrative services. Based on these findings, the study recommends the need to improve communication culture in village government organizations as a strategic step to improve the quality of administrative services and increase responsiveness to community needs.

Keywords: *Organizational Communication Culture; Administrative Service Quality; Accountability; Cooperation.*

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Budaya Komunikasi Organisasi Pemerintah Desa dan Kualitas Pelayanan Administrasi Desa di Kabupaten Sidoarjo

Abstrak

Budaya komunikasi organisasi di Indonesia, khususnya di Sidoarjo, masih menghadapi tantangan berupa kurang efektifnya interaksi antara pemerintah desa dan masyarakat, yang berdampak pada rendahnya pemahaman serta partisipasi warga dalam memanfaatkan layanan administrasi. Tujuan penelitian ini adalah menjelaskan pengaruh budaya komunikasi organisasi pemerintah desa terhadap kualitas pelayanan administrasi di desa. Penelitian kuantitatif ini

menggunakan teknik simpel random sampling dalam pengumpulan datanya. Data primer yang terkumpul dari 106 aparatur pemerintah desa di Kabupaten Sidoarjo sebagai responden diolah dan dianalisis dengan menggunakan analisis regresi linier berganda. Hasil analisis menunjukkan bahwa budaya komunikasi organisasi memberikan pengaruh signifikan sebesar 84,6% terhadap kualitas pelayanan administrasi, dengan akuntabilitas (66%) dan kerjasama tim (46,1%) sebagai faktor dominan yang memperkuat kualitas pelayanan. Sebaliknya, variabel pelayanan masyarakat (-69,2%), keterbukaan komunikasi (-63,5%), dan koordinasi (-65,6%) justru memberikan dampak negatif terhadap kualitas layanan administrasi. Berdasarkan temuan ini, penelitian merekomendasikan perlunya peningkatan budaya komunikasi dalam organisasi pemerintah desa sebagai langkah strategis untuk memperbaiki kualitas pelayanan administrasi dan meningkatkan responsivitas terhadap kebutuhan masyarakat.

Kata Kunci: *Budaya Komunikasi Organisasi; Kualitas Pelayanan Administrasi; Akuntabilitas; Kerjasama.*

INTRODUCTION

Communication culture is the process of conveying messages based on customs and habits to achieve certain goals (Aririguzoh, 2022; Alief & Luqman, 2024). Communication culture is made up of values formed through continuous interaction between individuals (Sahadevan & Sumangala, 2021). A good communication culture aims to build shared understanding, encourage diverse perspectives, and support organisational change through transparent communication, which increases employee satisfaction, reduces misunderstandings, and strengthens the organisation's image (Banjarnahor et al., 2023; Gamage, 2022; Juliawati et al., 2024; Mizrak, 2023; Nordby, 2020; Urbani et al., 2023). Organisational communication culture is important to improve the quality of administrative services, because effective communication encourages community participation, builds trust, increases the responsiveness of village governments (Fetni et al., 2024).

Problems with organisational communication culture in Indonesia, especially in village administrative services, are often caused by a lack of effective communication between the village government and the community. One of the main issues is the lack of transparency, where people feel uninformed about policies and programmes, which can lead to distrust (Herawati & Priadi, 2025).

Based on the research conducted, it was found that organizational culture has a positive impact on the quality of public services (Akbar et al., 2023; Hamsiah et al., 2022; Herdiana & Nugraha, 2021; Tui et al., 2024; Umula et al., 2023). Other research shows that coordination between units has a significant effect on the quality of public services, where good coordination can improve service quality (Fajrina et al., 2024; Lubis & Ginting, 2024; Nainggolan et al., 2022; Rahmatika, 2022). Furthermore, open communication allows for more effective information exchange between employees and the public, which in turn can improve service quality(Amal et al., 2020; Jamalani et al., 2023; Nababan, 2020; Rosmajudi, 2020). Further research emphasises the importance of team collaboration in improving the quality of administrative services, as this can increase effectiveness and efficiency in completing tasks(Rahmawati & Supriyanto, 2020; Subayanti, 2024; Takdir, 2020; Yusuf, 2023).

Finally, accountability has a positive effect on the quality of administrative services, by ensuring that institutions are accountable, which can increase transparency and public trust (Andika et al., 2023; Gofur, 2023; Sholichah, 2021).

Public service innovation in Indonesia is growing rapidly through e-government, which utilises information and communication technology to support government administration and the provision of public services online (Tasyah et al., 2021). Several public service innovation applications in Indonesia, such as SIPRAJA, SIGAP 300s 2.0, SIPPADU, SILO, and SiHubin, demonstrate the government's efforts to improve service quality through the use of information technology. The SIPRAJA programme is a new service innovation that originated from the creative ideas of the Sidoarjo Regency government (Saputra & Widiyarta, 2021). The Sidoarjo District Government has implemented e-government through SIPRAJA services, in accordance with Regent Regulation Number 46 of 2018, to improve the quality, efficiency, and transparency of public services in order to achieve Good Governance (Gamaputra et al., 2022; Suhartatik & Rodiyah).

The results of initial observations show that the use of the SIPRAJA (Village Service Information System) application in the village has not been implemented and socialised optimally. Only a small part of the community has received socialisation about this application, so the community's understanding of SIPRAJA is still very limited. The results of an interview with the village official Ibu Farida in Sidoklumpuk Village:

> *''Socialisation related to the SIPRAJA application was carried out last month, but only some of the community attended, because most of them were working.' Then she said 'We have provided online-based services and can be done at home to streamline time, but still the elderly must go to the office to take care of the files accompanied by their children who also do not understand technology and the SIPRAJA application.''*

Only some parents know about this application, while the elderly are not at all familiar with how to use it. The purpose of developing the SIPRAJA application is to utilise the advanced technology available today, so that people can take care of village administration online (Nur Habibah et al., 2024). With this application, it is hoped that people no longer need to go to the village office, but simply use their mobile devices (Saputra & Widiyarta, 2021). However, many still have difficulty using the application, especially the elderly who have to come in person. The low understanding of the community is caused by ineffective communication between the village government and the community, as well as village employees who do not fully understand the application, so that the quality of administrative services becomes less than optimal.

The next observation is that there is no village website that can facilitate the service process through online and can be anytime and anywhere, and village officials do not understand the procedures for creating a village website. The results of an interview with village official Muhammad Ilyas in Jati Village:

''There is no village website in streamlining services in this village, so that many people queue in the process of processing documents or others.''

Without a website, the service process is not optimal, resulting in many people having to wait in queues. This lack of understanding of the importance of the website is due to a lack of knowledge among village officials and ineffective communication between the village government and the community, resulting in unsatisfactory service quality.

Subsequent observations in the service to fulfil the needs of the community were lacking, especially for priority communities, namely pregnant women, the elderly and people with disabilities, thus affecting the comfort and safety of priority communities. The results of an interview with village official Beni Susanto in Cangkringturi Village:

"We know that services for people in need, such as pregnant women, the elderly, and people with disabilities, are still not good enough. We have to pay more attention and provide better facilities so that they feel comfortable and safe when getting services."

Until now, services to fulfil the needs of the community, especially for priority groups such as pregnant women, the elderly, and the disabled, have been poor. This low quality of service is due to a lack of attention and adequate facilities, which affects their comfort and safety in accessing services.

Recent observations show that the service in responding to public complaints is lacking, especially in terms of responsiveness to public input. This has an impact on people's comfort and trust in the services provided.

"The number of us at the village office is limited, so sometimes we are slow in responding to complaints from residents, especially when it is crowded, and we are also still learning to manage online services so that residents can find it easier, but with a small number of administrators, we do have limits."

To date, the service in responding to community complaints is still fairly poor, especially in terms of responsiveness to input from residents. The low quality of service is due to a lack of human resources and adequate facilities, which affects the comfort and trust of the community in the services provided.

The research revealed that the quality of administrative services in several research sites did not meet the expectations of the community, with negative gap scores across all service dimensions (Wibowo & Mursyidah, 2022). Although organisational communication theory suggests that a good communication culture should improve service quality and accountability, there is little research that makes an in-depth link between organisational communication culture and improvements in administrative service quality. Findings highlight that transparency and accountability issues hinder service quality, but existing research has not sufficiently explored how good communication culture can be integrated to improve public service delivery at the village level (Surendry & Sukmana, 2022). Thus, there is an opportunity to fill this research gap by exploring

the relationship between organisational communication culture and efforts to improve administrative service quality.

Based on this explanation, this study aims to explain the effect of community service, accountability, openness of communication, teamwork, and coordination on the quality of administrative services in Sidoarjo Regency. In the context of this research, the object under study is the quality of village administrative services in Sidoarjo Regency, which is part of the local government's efforts to provide effective and efficient public services to the community. The research hypothesis states that community service, accountability, open communication, teamwork, and coordination affect the quality of village administration services in Sidoarjo Regency either simultaneously or partially. The characteristics of the research object include various aspects of service, such as community service, accountability, openness of communication, teamwork, and coordination between village officials, all of which play an important role in determining how good the service received by the community.

Community service is the core function of village government, covering services such as civil registration, health, education, and infrastructure. Service quality is influenced by the responsiveness and effectiveness of village officials in meeting community needs. Good services increase community satisfaction and strengthen the relationship between the village government and its citizens. Accountability in village administration services is the responsibility of village officials to provide clear and transparent reports on activities, budget use, and programme results. Openness of communication is the ability of the village government to convey information clearly and openly to the community through various channels, such as social media, websites, and direct meetings. It also includes listening to community input and complaints, so that they feel heard and valued. Teamwork among village officials is important to create synergy in public services, where each member has a different role. Good collaboration increases the efficiency and effectiveness of administrative tasks and enables the sharing of knowledge and experience, thus increasing the team's capacity to deliver better services. Coordination among village officials involves organising relationships between different units within the village administration to ensure all are working towards the same goal and avoid overlapping tasks.

The actual conditions behind this study show that despite efforts to improve services, there are still many challenges faced, such as a lack of public understanding of service applications, limited human resources, and ineffective communication between the village government and the community. This phenomenon is relevant in the context of communication science because it reflects how organisational communication culture can affect the quality of public services. Despite previous research by (Patricia Chandra & Efendi, 2024) on public services, there is still a lack of understanding how communication and teamwork factors contribute to the quality of village administration services. Therefore, this study is expected to provide new insights and practical recommendations to

improve service effectiveness in Sidoarjo Regency.

LITERATURE REVIEW

Organizational Communication Culture

This research draws on Michael Pacanowsky and Nick O'Donnell Trujillo's theory of organizational communication culture, which states that interactions and symbols in organizations form a culture that influences the behavior and communication of its members (Fauzi, 2020; S. Gonda et al., 2023). In the context of government, organizational communication culture reflects the noble values of the region and creates understanding that increases work comfort and government loyalty to the community (Fatra, 2021). Organizational communication culture is designed to remain balanced as a means of uniting the organization's vision and ensuring employees remain service-focused (Simanjuntak et al., 2022). According to research by (Abadi, 2015) organizational communication culture is an effective mindset and behavior in regulating individual behavior and the quality of community-oriented services, which is reflected through 1) responsive community service. Responsive community service is the government's ability to create harmony between the programs and activities implemented and develop programs that are in accordance with the needs and expectations of the community (Rasdiana & Ramadani, 2021). 2) Staff accountability. Staff accountability is the responsibility of employees to explain and account for every action and decision taken when carrying out their duties (Sholiha & Casmiwati, 2024). 3) Openness of communication. Communication openness in the organization is a process in which information is conveyed honestly, accurately, and in a timely manner in order to create a healthy and productive work atmosphere (Midianto, 2019). 4) Team collaboration. Team collaboration is the ability to work flexibly, effectively, and fairly with others in completing common tasks (Zubaidah, 2018) and 5) Coordination between units to ensure harmonious and efficient work. Inter-unit coordination is a process that involves motivation, leadership, and communication with subordinates to achieve organizational goals (Morlian, 2016).

Service Quality

Service quality theory by Parasurawan states that service quality is determined by the difference between customer expectations of service provider performance and their assessment of the services received (Parasuraman et al., 2017). Service quality, also known as service quality, refers to the extent of the difference between reality and customer expectations of the services they receive (Riyadin, 2019). Measurement of service quality in general can be done using the SERVQUAL method, which stands for service quality and has been developed by Parasuraman, Zeithaml, and Berry which consists of five dimensions which include: 1). Tangibles (Physical Evidence) includes all physical elements that can be seen by customers, such as facilities, equipment, and staff appearance. 2). Reliability is the organisation's ability to deliver promised services consistently and accurately. 3). Responsiveness is how quickly and effectively staff respond to

customer requests and needs. 4) Assurance relates to the knowledge, skills, and attitudes of staff in providing services. 5). Empathy emphasises the importance of attention and understanding of customer needs and feelings (Arya Astina et al., 2023).

RESEARCH METHODS

This research uses a quantitative design with an explanatory approach. This research uses a type of quantitative method, which is a systematic scientific investigation of community service, accountability, openness of communication, teamwork, coordination, and the quality of village administration services. Phenomena and causal relationships use numerical data or qualitative data that are quantified through scoring, which are then analyzed with mathematical or statistical techniques (Machali, 2021; Rustamana et al., 2024). Quantitative methods view science as empirical research, where phenomena are represented through empirical indicators that reflect the truth, with the ontological assumption that there is a single truth and human objective reality is independent (Firmansyah et al., 2021). In Sidoarjo District, a quantitative approach can be used to analyze the impact of organizational communication culture on the quality of village administration services. This study aims to describe how effective communication can improve the quality of public services at the village level.

This study uses a sample of 106 villages represented by 1 respondent who is a village apparatus in Sidoarjo Regency with an understanding of IT and village administration services, from a total population of 353 villages. The sample was selected using random sampling technique. Sidoarjo Regency was chosen as the research location because of weaknesses in organisational communication culture in the village government that have an impact on the quality of village administration services. This research was conducted in October 2024.

Primary data were collected through surveys, interviews, distributing questionnaires to village officials who understand IT, and observing the practice of organizational communication culture in the village. The questionnaire was developed based on the organizational communication culture variable (X), which includes community service (X1), the government's ability to align programs with activities and develop them according to community needs, accountability (X2), employee responsibility for actions and decisions in the task, open communication (X3), the delivery of honest, precise, and timely information to create a healthy and productive work environment, team collaboration (X4), the ability to work flexibly, effectively, and fairly on shared tasks, and coordination between units (X5), efforts to ensure harmonious and efficient work through motivation, leadership, and communication.

Primary data were collected through a survey by distributing questionnaires and face-to-face interviews to village officials who understand IT, as well as observations of organizational communication culture practices within the village officials. The questionnaire was compiled based on organizational communication culture variables (X), which include: community service (X1) the government's ability

to align programs with activities and develop them according to community needs, accountability (X2) employee responsibility for actions and decisions in their duties, openness of communication (X3) the delivery of honest, accurate, and timely information to create a healthy and productive work environment, team collaboration (X4) the ability to work flexibly, effectively, and fairly in shared tasks, and coordination between units (X5) efforts to ensure harmonious and efficient work through motivation, leadership, and communication.

In addition to primary data, this study also used secondary data obtained from research journals. The data collected was then analyzed using multiple linear regression with SPSS 25. This method was used to test the extent to which organizational communication culture in village government affects the quality of village administration services.

Table 1 Statistical Test

Validity Test				
Variable	Statement	r count	r critical	Description
Tangibles (Y1)	Y1	0.749	0.30	Valid
Reliability (Y2)	Y2	0.841	0.30	Valid
Responsiveness (Y3)	Y3	0.793	0.30	Valid
Assurance (Y4)	Y4	0.755	0.30	Valid
Empathy (Y5)	Y5	0.807	0.30	Valid
Reliability Test				
Variable	Cronbach›s Alpha	N of Items	Criteria	Description
Organizational Communication Culture (X)	0.863	5	0.60	Very Reliable
Quality of Village Administration Services (Y)	0.917	5	0.60	Very Reliable
Normality Test Results				
Variable	Asymp. Sig. (2-tailed)	Criteria	Description	
Unstandardized Residual	0.200	> 0.50	Normal	
Multicollinearity Test Results				
Free Variable Tolerance	Calculation		Description	
	VIF			
Community Service (X1)	0.136	7.332	No multicollinearity occurs.	
Accountability (X2)	0.102	9.815	No multicollinearity occurs.	

Openness of Communication (X3)		0.101	9.937	No multicollinearity occurs.	
Teamwork (X4)		0.184	5.426	No multicollinearity occurs.	
Coordination (X5)		0.113	8.841	No multicollinearity occurs.	
Autocorrelation Test Results					
Model Summaryb					
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Durbin-Watson
1	0.924a	0.853	0.846	0.770	1.653
Multiple Linear Regression Analysis Results					
Model	Unstandardized Coefficients		Standardized Coefficients	T	Sig.
	B	Std Error	Beta		
(Constant)	24.494	.362		67.583	.000
Community Service (X1)	-3.324	.499	-.692	-6.663	.000
Accountability (X2)	3.385	.616	.660	5.497	.000
Openness of Communication (X3)	-3.275	.623	-.635	-5.258	.000
Teamwork (X4)	1.993	.386	.461	5.167	.000
Coordination (X5)	-.777	.135	-.656	-5.754	.000
(Constant)	24.494	.362		67.583	.000

Sumber: IBM SPSS Statistics 25

Based on the table above, the results of the validity test, all variables of village administrative service quality including Tangibles, Reliability, Responsiveness, Assurance, Empathy) have a calculated r value (r count) greater than the critical r value (0.30). This shows that all statements in the questionnaire are valid and can be used in this study. The Cronbach's Alpha value for the organizational communication culture variable is 0.863 and the village administrative service quality variable is 0.917, both of which are greater than the minimum criterion of 0.60. This shows that the research instrument is very reliable and consistent in measuring the intended variables. Multicollinearity Test Results The tolerance value for all independent variables is above 0.10 and the Variance Inflation Factor (VIF) value is below 10. This shows that there is no multicollinearity between the independent variables in the regression model. The Durbin-Watson value of 1.653 is between the lower limit (dL = 1.586) and upper limit (dU = 1.783), so there is no autocorrelation in the regression model. The constant value of 24.494 indicates the value of the quality of village administrative services when the independent variable is zero.

Primary data were collected through a survey by distributing questionnaires and face-to-face interviews to village officials who understand IT, as well as observations

of organizational communication culture practices within the village officials. The questionnaire was compiled based on organizational communication culture variables (X), which include: community service (X1) the government's ability to align programs with activities and develop them according to community needs, accountability (X2) employee responsibility for actions and decisions in their duties, openness of communication (X3) the delivery of honest, accurate, and timely information to create a healthy and productive work environment, team collaboration (X4) the ability to work flexibly, effectively, and fairly in shared tasks, and coordination between units (X5) efforts to ensure harmonious and efficient work through motivation, leadership, and communication.

RESULTS

The respondents are village officials due to their key role in fostering organizational communication to improve administrative service quality. Based on the table 8, the majority of respondents are female, accounting for 50.9%, while males make up 49.1%. In terms of education, most respondents hold a bachelor's degree (S1) at 52.8%, whereas those with a master's degree (S2) represent the smallest group at 3.8%. Regarding age, the largest group of respondents falls within the 26-35 years range, while the 18-25 years age group has the fewest respondents.

Table 2 Respondent Characteristics

Category	Subcategory	Total	%
Gender	Male	52	49.1%
	Female	54	50.9%
	Total	106	100%
Education	High School	37	34.9%
	Diploma	9	8.5%
	Bachelor (S1)	56	52.8%
	Master (S2)	4	3.8%
	Total	106	100%
Age	18 - 25 years	11	10.4%
	26 - 35 years	45	42.5%
	36 - 45 years	36	34.0%
	> 46 years	14	13.2%
	Total	106	100%

Source: Primary Data, 2025

The T-test generally assesses the impact of the independent variable on the dependent variable, determining whether there is a statistically significant difference between groups or conditions. If the t-test results show a significant value (p-value < 0.05 or 5%), it indicates that the independent variable variable has a statistically significant effect on the dependent variable. The direction of the influence (positive or negative) can be determined by the sign of the variable's coefficient. The formula for degrees of freedom (df), is given by df = N - k - 1, where represents the sample size, and k denotes the number of independent variables.

Based on Table 3, the result of the coefficient of determination test (Adjusted R Square) is 0.846, which shows that 84.6% of the village administration service quality variable is influenced by the organizational communication culture variable, while the remaining 15.4% is influenced by other factors outside the variables not examined in this study.

Table 3. Factors Affecting the Organizational Communication Culture of Village Government and the Quality of Village Administrative Services in Sidoarjo Regency.

Coefficientsa					
Model	Unstandar dized Coefficients		Standar dized Coefficients	T	Sig.
	B	Std Error	Beta		
(Constant)	24.494	.362		67.583	.000
Community Service (X1)	-3.324	.499	-.692	-6.663	.000
Accountability (X2)	3.385	.616	.660	5.497	.000
Openness of Communication (X3)	-3.275	.623	-.635	-5.258	.000
Teamwork (X4)	1.993	.386	.461	5.167	.000
Coordination (X5)	-.777	.135	-.656	-5.754	.000
Keterangan:					
N : 106 R : 0.924					
R Square : 0.853 Adjusted R Square : 0.846					
F hitung : 116.128 df= 5 sig F : 0.000					
Sig α : 0.05					
Std. Error Estimate : 0.770					
Durbin – Watson : 1.653 (tidak ada autokorelasi)					
Distribusi data: normal					
Dependent variabel : Kualitas Pelayanan					

Source: IBM SPSS Statistics 25

Based on the table above, the quality of village administrative services is jointly influenced by Accountability and Teamwork. The calculated F-value of 116.128 with a significance level of 0.000 indicates that the regression model as a whole is highly significant in explaining the variation in the quality of village administrative services. An R Square of 0.853 means that 85.3% of the variation in service quality can be explained by the five independent variables in the model. Community Service (X1) has a significant negative effect on the quality of village administrative services, with a coefficient value of -0.692 and a significance level of $p < 0.05$. This shows that the higher the community service, the more it is associated with a decline in service quality, possibly because community service is not effectively implemented or there are other obstacles. Accountability (X2) has a positive effect on the quality of village administrative services, with a coefficient of 0.660 and a significance level of $p < 0.05$, which means that the higher the accountability in village governance, the better the quality of administrative services. Openness of Communication (X3) has a significant negative effect on the quality of village administrative services, with a coefficient of -0.635 and a significance level of $p < 0.05$. This indicates that poorly managed communication openness can reduce service quality. Teamwork (X4) has a positive effect of 0.461 with a significance level of $p < 0.05$, meaning that the better the teamwork, the more the quality of village administrative services significantly improves. Coordination (X5) has a significant negative effect of -0.656 ($p < 0.05$) on the quality of village administrative services. This means that poor coordination can lower the quality of administrative services.

The factors that have the most positive influence on service quality are Accountability and Teamwork. Furthermore, the Adjusted R Square value of 0.846 shows that this model is very good at explaining these variables' impact on the

quality of village administrative services.

The results of the partial test calculation based on the table above using SPSS can be explained as follows:

Y = 24.494 - 3.324 X1.1+ 3.385 X1.2 - 3.275 X1.3 + 1.993 X1.4 - 0.777 X1.5 + 0.362
Penjelasannya sebagai berikut:

1. The constant value is 24.494. This means that the constant value in the linear regression calculation above indicates a positive influence from the independent variables, namely public service, accountability, open communication, teamwork, and coordination. If the independent variable value is 0, the dependent variable, the quality of village administrative services, will increase by 24.494.
2. The multiple linear regression equation for the public service variable (X1) is -3.324. This means that if other variables remain constant and the public service variable increases by 1%, the value of the dependent variable increases by -3.324. This calculation shows that the coefficient value is negative, indicating a negative relationship between the public service variable and the quality of village administrative services. The smaller the influence of public service, the smaller the increase in the quality of village administrative services.
3. The multiple linear regression equation for the accountability variable (X2) is 3.385. This means that if other variables remain constant and the accountability variable increases by 1%, the value of the dependent variable increases by 3.385. The calculation shows that the coefficient is positive, indicating a positive relationship between the accountability variable and the quality of village administrative services. The greater the influence of accountability, the greater the improvement in the quality of village administrative services.
4. The multiple linear regression equation for the communication openness variable (X3) is -3.275. This means that if the other variables remain constant and the communication openness variable increases by 1%, the dependent variable increases by -3.275. The calculation above shows that the coefficient is negative, indicating a negative relationship between the communication openness variable and the quality of village administrative services. The smaller the influence of communication openness, the smaller the improvement in the quality of village administrative services.
5. The multiple linear regression equation for the teamwork variable (X4) is 1.993. This means that if the other variables remain constant and the teamwork variable increases by 1%, the dependent variable increases by 1.993. This calculation shows that the coefficient is positive, indicating a positive relationship between the teamwork variable and the quality of village administrative services. The greater the influence of teamwork, the greater the improvement in the quality of village administrative services.
6. The multiple linear regression

equation for the coordination variable (X5) is -777. This means that if the other variables remain constant and the coordination variable increases by 1%, the dependent variable increases by -777. The calculation above shows that the coefficient is negative, indicating a negative relationship between the coordination variable and the quality of village administrative services. The smaller the coordination effect, the smaller the improvement in the quality of village administrative services.

The multiple linear regression coefficient calculation shows an epsilon value (the influence of other factors) of 0.362. This means that all variables calculated using SPSS have a confounding variable level of 0.362. From the discussion above, the researcher concludes that the quality of village administrative services is positively influenced by the variables accountability and teamwork, while public service, open communication, and coordination have a negative influence, with a constant value of 24.494 and a confounding factor of 0.362.

The coefficient of determination (Adjusted R Square) for this study was 0.846. This means that 84.6% of the quality of village administrative services is influenced by community service, accountability, open communication, teamwork, and coordination. The remaining 15.4% is influenced by other factors outside the variables not examined in this study.

Hypothesis Testing

The first hypothesis of this study states that good community service influences the quality of village administrative services. The T-test results show that the calculated T for the community service variable (X1) is -6.663 with a significance level of 0.000 < 0.05. Because the significance level of community service is less than Alpha, the null hypothesis (H0) is rejected and Ha is accepted. This means that the community service variable has a negative and significant influence on the quality of village administrative services.

The second hypothesis states that accountability influences the quality of village administrative services. The T-test table shows a calculated t-value for the accountability variable (X2) of 5.497, with a significance level of 0.000 <0.05. This proves that Ho is rejected and Ha is accepted. This means that the accountability variable has a positive and significant influence on the quality of village administrative services.

The third hypothesis states that openness of communication influences the quality of village administrative services. The partial calculation results show a calculated t-value for the openness of communication variable (X3) of -5.258, with a significance level of 0.000 <0.05. This proves that the working hypothesis stating that openness of communication influences the quality of village administrative services is accepted, albeit negatively. This means that the openness of communication variable has a negative and significant influence on the quality of village administrative services.

The fourth hypothesis states that teamwork influences the quality of village administrative services. The partial calculation results show a calculated t-value for the teamwork variable (X4) of 5.167, with a significance level of 0.000

<0.05. This proves that teamwork has an acceptable effect on the quality of village administrative services. This means that the teamwork variable has a positive and significant effect on the quality of village administrative services.

The fifth hypothesis states that inter-unit coordination affects the quality of village administrative services. The partial calculation results show a calculated t-value for the coordination variable (X5) of -5.754 with a significance level of 0.000 <0.05. This proves that the hypothesis that inter-unit coordination influences the quality of village administrative services is acceptable, albeit negative. This means that the coordination variable has a negative and significant effect on the quality of village administrative services.

The analysis results indicate that the variables of public service, open communication, and coordination have a negative and significant effect on the quality of village administrative services, while accountability and teamwork have a positive and significant effect. The partial test confirms that accountability and teamwork are the most dominant factors with a significance value of 0.000, making them the main determinants in improving the quality of village administrative services.

Simultaneously, based on Table 3, the variables of good service to the community (X1), accountability (X2), openness of communication (X3), teamwork (X4), and coordination (X5) influence the quality of village administration services (Y). The results of the F-test show a value of 116.128 with a significance of 0.000 smaller than Alpha (0.05). This proves that the working hypothesis about the influence of good service to the community (X1), accountability (X2), openness of communication (X3), teamwork (X4), and coordination (X5) on the quality of administration services can be accepted. This means that there is a significant influence of organizational communication culture on the quality of village administration services.

Discussion of Research Results

The Effect of Community Services on the Quality of Village Administration Services

Judging from the results of the hypothesis test, the results of Community Services have a negative effect on Quality of Village Administration Services. The negative effect of this variable indicates that if community services are not managed properly, the quality of village administration services will decrease. This is due to agencies being less able to provide services that focus on community needs and agencies being less active in encouraging community involvement in the development of public services. This research contradicts the study by (Akbar et al., 2023),who posit that community service has a positive effect on the quality of village administration services. Further research by (Hamsiah et al., 2022)frequency and narrative of the processed data with SPSS. The results showed that the influence of organizational culture on service quality at the Manpower and Transmigration Office of Gowa Regency was very significant, namely the effect of self-awareness (X1 explains that improving organizational culture can contribute to improving the quality of public services provided. Besides, research by (Herdiana & Nugraha,

2021) shows that organizational culture makes a strong contribution to improving service quality, with a significance value that shows significant results. In addition, research by (Tui et al., 2024) reveals that there is a significant positive influence between organizational culture and the quality of public services. In line with research by (Umula et al., 2023) improving organizational culture is shown to improve service quality, with the analysis showing a significant relationship between the two.

The conclusion of previous research by (Herdiana & Nugraha, 2021), shows that there are a number of factors that contribute to effective community service management, such as training for village officials, active participation from the community, and a well-running feedback system. However, in this study, several obstacles were found, including a shortage of human resources, inadequate training, and an organisational culture that does not support responsiveness. In addition, it should be noted that community perceptions of service quality are not only influenced by the direct actions of village officials, but also by their past experiences and preconceived expectations. If people have experienced poor service in the past, they are likely to rate the current service negatively, despite efforts to improve it.

The Effect of Accountability on the Quality of Village Administration Services

Judging from the results of the hypothesis test, the results of Accountability have a positive effect on Quality of Village Administration Services. The results of the disclosure of Accountability which influences Quality of Village Administration Services, demonstrate that higher accountability in village government organizations positively influences service quality, indicating that improved accountability leads to better service provision. Accountability creates a sense of responsibility among employees to meet community expectations, so they are more likely to provide quality services and be responsive to community needs. This also increases public trust in the village government. This is proven by the fact that work units in the Agency have clear responsibilities in carrying out their duties and responsibilities and leaders in the Agency have clear responsibilities in leading and directing work units. This research is supported by (Gofur, 2023), which states that accountability in public services has a positive effect on community satisfaction, which reflects better service quality. Furthermore, research by (Andika et al., 2023) states that good accountability ensures that employees are responsible for their actions, which has a positive impact on service quality. In line with research by (Sholichah, 2021) it is shown that applying the principle of accountability can increase public trust and improve the effectiveness of the services provided.

Conclusions from previous research emphasize the importance of village governments to continuously improve accountability in every aspect of service delivery. This can be achieved through the implementation of transparent reporting systems, training for employees, and feedback mechanisms that allow the community to express opinions and complaints. In addition, involving the community in the process of monitoring and

evaluating services can increase employees' sense of responsibility in providing quality services. Accountability not only affects service quality, but also the image and reputation of the village government in the eyes of the community. When people see the village government operating with responsibility and transparency, they are more likely to trust and support the programs implemented. Therefore, this study emphasizes that accountability should be a top priority in the management of village government organizations to improve service quality and contribute to overall community welfare and satisfaction.

The Effect of Communication Openness on the Quality of Village Administration Services

Judging from the results of hypothesis testing, the results of Communication Openness have a negative effect on Quality of Village Administration Services. The negative effect of this variable indicates that low communication openness between village officials and the community can lead to misunderstandings and lack of clear information. This is caused by the lack of openness in communication between leaders and subordinates, as well as with the community or public in the agency.

This research contradicts that by (Amal et al., 2020) which states that open communication can improve service quality. Furthermore, research by (Jamalani et al., 2023) explains that improving communication skills and professional attitudes of employees can increase public satisfaction with the services provided. Research by (Nababan, 2020) also explains that open communication is the key to building public trust in government. People who have easy access to information tend to be more trusting and involved in the government process. Consistent with research by (Rosmajudi, 2020) the study highlights that open communication plays an important role in encouraging community participation in decision-making, which in turn enhances public trust in government and improves the quality of public services.

The conclusion of the previous studies shows that a high level of open communication can improve service quality, supported by several factors such as community trust in village officials, the ability of village officials to convey information clearly and transparently, and the existence of an effective feedback mechanism. However, in this study, several obstacles were found, including a lack of human resources, inadequate training for village officials, and an organizational culture that does not support open communication. In addition, there are differences in community perceptions of open communication, where low levels of openness may be perceived as an indication of non-transparency or dishonesty.

The Effect of Teamwork on the Quality of Village Administration Services

Judging from the results of the hypothesis test, the results of Teamwork have a positive effect on Quality of Village Administration Services. The results of Teamwork disclosure that have an effect on Quality of Village Administration Services prove that the positive effect of good teamwork in the organization contributes to improving the quality of administrative

services. When team members collaborate and support each other, they can complete tasks more efficiently and effectively. Good cooperation also allows for better information exchange, which in turn improves responsiveness and quality of service to the community. This is proven by the e-government application which can improve cooperation between teams and other work units by enabling all parties to interact and share information effectively. This research is supported by research (Takdir, 2020) This study states that good teamwork in village government organizations can improve service quality, because team members can support each other and share information to achieve common goals. Furthermore, research by (Rahmawati & Supriyanto, 2020) explains that with solid teamwork, service quality can be improved, because each team member is committed to achieving the set standards. Research by (Subayanti, 2024) also explains that with cooperation, employees can utilize their respective expertise, creating synergies that increase efficiency and effectiveness in completing tasks. In line with research by (Yusuf, 2023) describes that research shows that teamwork has a significant positive effect on employee performance. When team members work well together, they can achieve common goals more efficiently which can improve service quality.

The conclusions from previous research emphasize the importance for village governments to encourage and facilitate effective teamwork among its members. This can be done through team training, group development activities, and creating a work environment that supports collaboration. By improving teamwork, team members will be better able to adapt to the challenges faced and work synergistically to provide better services to the community. In addition, good cooperation can also strengthen relationships between employees, create a positive work atmosphere, and increase motivation and job satisfaction. When employees feel supported and involved in the team, they will be more committed to providing quality services. Therefore, this study confirms that investing in the development of teamwork within village government organizations is essential to achieve the expected improvements in the quality of administrative services.

The Effect of Coordination on the Quality of Village Administration Services

Judging from the results of the hypothesis test, the results of Coordination have a negative effect on Quality of Village Administration Services. The negative effect of this variable indicates that poor coordination within the village government organization can lead to ineffectiveness in carrying out tasks and responsibilities. If between teams or between individuals in the organization do not coordinate well with each other, the services provided to the community will be hampered, thus reducing the quality of administrative services. This is caused by a lack of coordination between teams and other work units in the agency in carrying out e-government functions effectively.

This research contradicts research by (Rahmatika, 2022) which states that coordination has a significant effect on the quality of public services, where good

coordination can improve service quality. Furthermore, research by (Fajrina et al., 2024) explains that good coordination between teams and individual competencies can produce more effective and efficient services, and increase community satisfaction. Research by (Lubis & Ginting, 2024) explains that good coordination between the government and the community, as well as effective communication, is key to ensuring a satisfying and responsive service experience. Similarly, research by (Nainggolan et al., 2022) describes that service quality can improve if coordination and job satisfaction are well managed, creating a more productive work environment.

Findings from previous studies show that good coordination can improve service quality, supported by factors such as clarity of duties and responsibilities, effective communication skills, and a well-run feedback mechanism. However, in this study, several obstacles were found, including a lack of human resources, inadequate training for staff, and an organizational culture that does not support coordination. In addition, there may be different perceptions among staff regarding coordination, where poor coordination may be perceived as an indication of incompetence or dishonesty. It is also important to build trust and cooperation among staff, so that coordination can be seen as a sign of honesty and transparency. Thus, it is hoped that the relationship between coordination and the quality of village administration services can be improved, which in turn will have a positive impact on the community.

The Effect of Organizational Communication Culture on the Quality of Village Administration Services

Multiple linear regression analysis, reveals that organizational communication culture significantly influences the quality of village administration services. The resulting regression equation shows that the organizational communication culture variable (X) has a diverse coefficient, where the variables of accountability (X2) and teamwork (X4) show a significant positive effect on service quality. This shows that the better the communication culture in the village government organization, the higher the quality of service provided to the community. A good communication culture creates an environment that supports collaboration and openness, which in turn increases service effectiveness.

The R^2 value of 0.846 indicates that 84.6% of the variation in the quality of village administration services can be explained by the organizational communication culture variable. Thus, this strong relationship supports the hypothesis that organizational communication culture is a key factor in determining service quality. In other words, improvements in communication culture can contribute significantly to improving the quality of village administration services.

CONCLUSION

Community service coefficient (B): -3.324, which suggests that an increase in community service is associated with a decrease in outcomes that indicate service quality problems. Agencies are less able to provide services that focus on the needs

of the community and agencies are less active in encouraging the community to be involved in the development of public services. Accountability Coefficient (B): 3.385, indicating high transparency and responsibility of village officials. Openness of Communication Coefficient (B): -3.275, which means that problems in open communication have a negative impact. This is due to the openness of communication between leaders and subordinates, as well as to the community or public in the Agency is less open. Teamwork Coefficient (B): 1.993, which indicates better teamwork contributes positively to the results thereby improving performance. This is evidenced by e-government applications that can improve cooperation between teams and other work units by allowing all parties to interact and share information effectively. Coordination Coefficient (B): -0.777, which indicates lack of coordination leads to inefficiency and decreases effectiveness.

Communication culture has a significant effect on service quality with 84.6% variation. Thus, this strong relationship supports the hypothesis that organizational communication culture is a key factor in determining service quality. In other words, improvements in communication culture can significantly contribute to improving the quality of village administration services.

SUGGESTIONS

Village governments are advised to improve responsiveness to community aspirations through participatory programs such as discussion forums and satisfaction surveys, and create open communication channels between village officials and the community by providing communication training for village employees. In addition, it is important to develop better coordination mechanisms among teams to ensure synergy in service delivery, encourage a culture of accountability by setting clear performance standards and providing constructive feedback to employees, and conduct training and team building activities to improve cooperation among employees and task effectiveness. Finally, conducting regular monitoring and evaluation of the quality of village administration services is essential to identify areas of improvement and ensure expected results.

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